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THE YOGADARŚANA

Comprising Yogasūtra with Vyāsabhāṣya

(Original and Romanized Sanskrit
with English Translation and Notes)

Translated by
Ganganath Jha

Edited by
Ram Nath Jha

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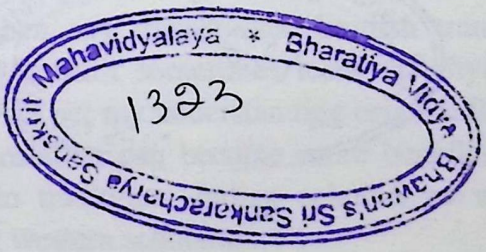

VIDYANIDHI PRAKASHAN
DELHI

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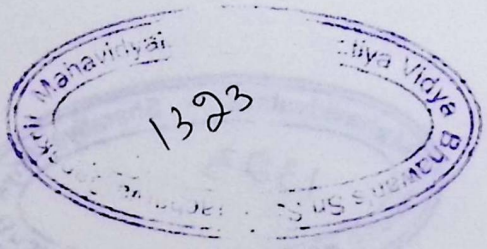
Published by
Vidyanidhi Prakashan
D-10/1061 (Near Shri Mahagauri Mandir)
Khajuri Khas, Delhi-110090
e-mail: vidyanidhiprakashan@hotmil.com

First Edition : 2016

© Publisher

ISBN : 978-93-85539-16-9

Price : 1200.00



Printed at
Vishal Kaushik Printers
Delhi

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Preface

Yogadarśana, comprising the Sūtras of Patañjali with the Bhāṣya of Vyāsa, was translated into English from original Sanskrit by Dr. Ganganatha Jha, an acclaimed scholar of Indian knowledge systems. It also includes notes from the Tattvavaiśāradī of Vācaspati Miśra and other commentaries. This book was firstly published by Theosophical Publishing House, Adyar, Madras in 1934 with a long introduction. This volume was the first one which opened the door of the Yoga philosophy for English speaking readers and spread Vedic thought across Indian boundary especially to the European countries.

Important notes on serious philosophical issues based on the extracts from Tattvavaiśāradī and other commentaries made this volume more valuable for researchers and serious readers of Indian philosophy. But one important aspect that was to include original Sanskrit of the Sūtras of Patañjali with the Bhāṣya of Vyāsa to the English translation of Ganganatha Jha required immediate attention. Being a student of Sanskrit and Indian philosophy I always prefer to go through original Sanskrit lines first and then any translations. English translation without original Sanskrit sometimes loses the rhythm of textual meaning. As per my understanding original Sanskrit with English translation can become more beneficial and understandable to traditional Indian scholars as well as English speaking western scholars.

Other important point that requires attention in this volume is the un-updated diacritical marks. Diacritical mark used in the first quarter of 20th Century is not so much relevant now as it was in that period of time. Furthermore, diacritical marks for r̄(ऋ) and l̤(ऌ) are to be developed. It

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is also to be noted that if someone studies Yogasūtra with Vyāsabhāṣya only through English translation can hardly find out these problems. But it matters when someone goes through English translation with original Sanskrit lines. Sanskrit is a rule-bound language hence no one can replace r̄ (ऋ) with ṛ (ऋ) and lṛ(ऌ) with l(ल). A slight mistake can change whole context and meaning of the text.

To solve above-mentioned problems this book essentially requires re-editing by incorporating original Sanskrit Sūtras and Bhāṣya, updating diacritical marks and identifying new diacritical marks for (ॠ) and (ऌ). By getting equipped with these required improvements, this edition of Yogadarśana will have more readability and clarifying features to attract young scholars for serious study of Indian philosophy in general and Yoga in particular. Incorporation of original Sanskrit Sūtras of Patañjali and Bhāṣya of Vyāsa in this book is based on the Pātañjalayogadarśanam, Hindi Vyākhyākāra Sureśacandra Śrīvāstava, Chaukhamba Surabharati Prakashan, Varanasi, 2012 and Yogasūtra of Patañjali, English translation by Bangali Baba, Motilal Banarsidass, Delhi, 1999.

It is our duty (ṛṣiṛṇa) to make our fundamental texts approachable to new generation so that they can have direct access to them and dissemination of knowledge can be possible to aspirants. I have tried my best to present this volume in authentic way. If it helps and benefits the reader of Indian philosophy, I will feel my effort has borne fruit.

Editor

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INTRODUCTION

This revised and entirely re-written translation is presented before the world of scholars, in liquidation of the fourth, and I hope, the last; debt due from me. This is the last of my works. which I myself regarded as imperfect; and it was therefore due to the scholarly world that. it should be revised. I got the requisite opportunity for fulfilling this obligation when the Theosophical Publishing House asked me to revise the work for its second edition. It was a source of satisfaction to me that imperfect as it was, the first edition had secured enough. readers to render it 'out of stock,' though in twenty-five years. In this revised edition, I have made the work as good as it lay in my power to make it. I trust and hope that readers of this work will be more numerous than those of the first edition, and they will also derive greater benefit from it.

The Yogabhāṣya is an admittedly obscure and difficult text. There may be some people therefore, who may not have the courage to read through it. For their benefit a brief resume of the teachings is here appended.

'Yoga' has been defined as the *nirodha* 'inhibition' of the *vṛtti* 'function' of the *citta* 'Mind,' brought about by 'Practice' and 'Freedom from Attachment'. In reality, the '*citta*' of the original is something different from 'mind,' and 'nirodha,' by which is meant 'withdrawal' or 'inhibition,' is different from 'control'. But all the accurate renderings of the definition that have been attempted in English have only helped to make the original less intelligible. This 'inhibition' or 'control' of the 'mind' becomes yoga only when the 'mind' is so far 'inhibited' that the presiding Spirit becomes free from its shackles and abides in its own pure nature.

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The 'functions' or 'operations' of the Mind are fivefold – Right Cognition, Misconception or Wrong Cognition, Fancy, Sleep-cognition, and Remembrance. Right Cognition is of three kinds – Perceptional, Inferential and Verbal. Wrong Cognition is mistaken conviction brought about by some defect either in the cognitive agency or in the cognised object. Fancy is distinguished from Wrong Cognition by the fact that, while the latter is rectified by subsequent Right ognition, the former is such that it persists all through wordly existence, just as tenaciously as any ordinary cognition; to this class belong all those popular errors of regarding sentience as a quality of the Spirit and so on. Remembrance is cognition brought about by impressions left by previous cognitions. By Sleep–cognition is meant the cognition of pleasure, etc., that we have during sound sleep.

Yoga, 'Communion' is of two kinds – unconscious or abstract and conscious or concrete. In *Concrete* Communion, the object meditated upon is distinctly and directly apprehended; that is to say, in this meditation the inhibition of the mind enables the agent to directly apprehend the object on which he is meditating, for instance, some form of personal divinity. In Abstract Communion, on the other hand, there is a complete inhibition of all the functions of the mind, wherein the agent loses all consciousness of things outside himself; he is literally self-conscious, not indeed conscious of his self as apart from other selves, but of the Self, and that alone as One, Absolute, Eternal, Unchanging. The effect of the former is visible or perceptible, consisting of the experiencing of desirable pleasures, and finally actually perceiving the Divinity; this last perception puts a stop to all kinds of pain, and thereby gradually leads to final

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Liberation. Abstract Communion also leads to final Liberation, but immediately and directly, and it does not stand in need of any intervening processes.

This raises an interesting question : When the man has reached the stage of concrete Communion, what becomes of the man's past *karma* if he obtains final Liberation all at once, is all his past *karma* wiped off at one stroke? If not, how can he obtain perfect Liberation? The answer to this lies in the fact that *karma* is divided into three classes – (1) the *Prārabdha* or operative, those whose machinery has been set in motion towards their fruition in the present life; (2) the *Sañcita* or *Accumulated* – those that are lying latent, like seeds stocked up in the granary, for fruition in future lives; and (3) *Kriyamāṇa* or *Being Done*, those that are being done in the present life. Now there is nothing that can stop the machinery that has been set going; the tree that has sprouted must grow, to some extent at least, the effects of the *Prārabdha* or Operative *karma* must be experienced. With regard to the *Accumulated karma,* however, the case is different; the seeds may be deprived of their germinating power under the influence of extreme heat or cold; in the same manner the accumulated *karma* may be rendered ineffective by the force of wisdom. Lastly, over the *kriyamāṇa*, the act being done, the agent has full control. Hence, when the man reaches the stage of Concrete Communion, he accelerates the fruition of his 'Operative' *karma*, renders ineffective the accumulated, and being entirely free from personal desires, does not acquire any *dharma* (merit) or *adharma* (demerit), and thus has no *kriyamāṇa*; thus then, the Operative *karma* being only limited, as soon as that has become exhausted, Liberation is attained. This is what happens in the case of concrete Communion. Abstract Communion, on the other hand, is so

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powerful in its action that it tends to exhaust the Operative *karma* also, not indeed, by wiping it off, but by making it ineffective by depriving it of such auxiliaries and aids during present life without which it cannot bring about its results. In fact this is what is meant by *karma* being destroyed or burnt. As a matter of fact, in bringing about its results the *Prārabdha* stands in need of the aid of such auxiliaries as Ignorance, Egotism, Attachment and Yearning for Life, on the part of the agent; hence when the agent has, by practice of meditation, become free from these 'Impediments' they renders his *Prārabdha* entirely ineffective; and so attains Final Liberation immediately. In Concrete Communion, there is some personal motive present, however pure, it may be; and so long as this is so, Egotism is there; and hence *Prārabdha* remaining effective, Liberation is obtained, it is true, but only after *Prārabdha* has become exhausted by the actual experiencing of its results.

Of Concrete Communion there are four kinds – which have been regared as four stages in the advancement towards Communion. All the four are not necessary for all men. If the aspirant has succeeded in reaching the higher stage, he need not revert to the lower; and this for the simple reason that 'the ends of the latter will have been served by the former' (Yogabhāṣya). Then again, all these four stages are to be practised with reference to one and the same 'object of meditation'; for if one wavers from one to the other object, the process will lose much of its force. With regard to the same object, however, the aspirant must proceed from the grosser or more easily perceptible aspects of it to the subtler or imperceptible aspects; and thus by the time he bas passed through the four stages, the object becomes present before him in all its aspects.

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These four kinds are – (1) the 'Vacillating,' whereby the aspirant is enabled to apprehend all the past, present and future aspects of the ordinary perceptible kind of the object. of his devotion, such as the material substances and the sense-organs; (2) the 'Deliberative' whereby he is enabled to apprehend the ordinarily imperceptible aspects of that object; as for instance, Primordial Matter, Cosmic Mind, I-principle and Rudimentary Elements; (3) the 'Joyous' whereby meditating on the object of devotion, the aspirant feels a peculiar blissful sensation; and (4) the 'Self conscious' whereby the aspirant comes to look upon himself as one with the object of devotion.

A distinction is made between what is called the human self which forms the twenty-fifth 'principle' in the constitution of the Universe, whereof Primordial Matter, Cosmic Mind, I principle, the eleven organs, the five rudimentary elements and the five material substances are the other twenty-four 'principles' and the Supreme Self, on the ground that the latter is far more subtle than the former; as the human self is directly perceived in the aforesaid fourth stage of Concrete Communion, while that of the Supreme Self we can have no direct knowledge; the only conception that we can have of it is what we may form out of our ideas of such qualities (if 'qualities' they can be called) as Absolute Unchangeability, and the like. The contemplation of the Self (human) is possible during the aforesaid 'Self-conscious' Communion; this is what is spoken of in Sāṁkhya and Yoga works as *Sattvapuruṣ-ānyatākhyāti* (the discernment of 'the distinction between the Self and the other principles). The meditation of the Supreme Self, however, is spoken of only in *Sūtra* I. 23.

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It is not very easy to understand what part this 'Supreme Self,' or 'god' plays in the cosmogony of Yoga.

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He is nowhere spoken of as the 'creator'; nor even as the 'Consciousness' permeating through all existence. He is spoken of only as an object of dvotion, devotion to whom leads to highest results in this respect the 'god' of the *Yogin* appears to hold the same position, as the *devatā* of the *Mīmāṁsaka*, who posits the *devatā* only as one to whom the prescribed sacrifices can be offered. He has no other function. Later writers on Yoga were conscious of this; hence when dealing with the *Sūtra* defining god simply as 'that Self which is ever untouched by the five kinds of Impediments, Illusion and the rest, as also by Merit, Demerit and their modifications,' they proceed to supplement this by additional accounts of the godhead obtainable from other sources, chiefly Vedāntic. For instance, *Vijñāna Bhikṣu* gives the following description : "His powers and omniscience are equalled or excelled by none; He is the Lord or Spiritual Chief and father of all deities, *Brahmā, Viṣṇu* and *Rudra*; He is the imparter of spiritual vision to the deities, in his character of the Inner Guide (Conscience?) and also through the Vedas. *Praṇava* or *Om* – is His name, Devotion to Him consists in contemplation of Him, beginning with the reciting of the *Praṇava*, and ending in the direct perception of His Effulgence." (Yogasārasaṅgraha, pp. 27-28.)

The 'concrete' *Yogin* also has been classed under four heads, in accordance, it would seem, with the above-mentioned four stages of Concrete Communion : *viz.*, (1) The *Prathamakalpika*, one who is at the first stage, still practising the 'vacillating' form of meditation, wherein he looks upon all ordinary things of the world as true under ordinary conditions, and so forth; (2) *Madhubhūmika*, one occupying the 'honeyed' or sweet stage, is one who has come to realise that the character that he is generally

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accustomed to attribute to things is not real, but merely imposed upon them by usage; he looks upon the very essence of things, as free from all such impositions; for this reason he is called *Ṛtambharāprajñā* (of truth-supporting wisdom); and this stage is called '*Madhumatī*' (Honeyed) because it makes the aspirant feel extremely happy; (3) the *Prajñājyotiṣa*, of 'Effulgent Wisdom' who has won complete control over all subtle entities from Primordial Matter downwards it is into this stage that the aforesaid 'Joyous' meditation enters; (4) the *Atikrāntabhavanīya,* one who has passed beyond all that has to be experienced, is one who has reached the aforesaid 'self-conscious' meditation. The highest stage of this has been called *Dharma-megha-samādhi* 'Cloud of Virtue' which is thus described : 'All desire for powers having been renounced, there immediately follows the discernment of the Spirit from Matter; and thus all Illusion and consequent evils having disappeared, there appears in the mind of the aspirant a feeling of satiety, a sense of 'enough,' with regard to all external things, gross and subtile alike; this is the step that leads to the highest abstract Communion and hence has been called *Dharmamegha* that which showers *dharma*, *i.e.*, such virtue as omniscience and the like : when arrived at this stage the aspirant becomes a *Jīvanamukta*, 'Liberated while living' a Living Adept.

'Abstract' Communion is of two kinds – the *Upāyapratyaya* and the *Bhavapratyaya*. (1) The *Upāyapratyaya* Communion is that which is accomplished by practice, during present life, of the various 'modes' prescribed in the *śāstras*. Such 'modes' are Earnestness, Zeal, Reflection, Composure, Understanding, Meditation and Discernment born of Concrete Meditation. These five lead to Abstract Communion through Absolute Dispassion;

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and when all this is employed with great zeal there follows Abstract Communion. But even though the agent is not sufficiently zealous, if he is devoted to god, he obtains the same results. 'Devotion to god' is a very potent factor in this, in as much as it puts an effective end to all evils that impede the progress of Communion. (2) The *Bhavapratyaya* Communion is that which is accomplished during present life, but as a result of practices carried on during preceding lives. This belongs to such persons as are either *Videhas i.e.* Incorporeal Beings, such as *Hiraṇyagarbha* and the like, who carry on all their functions by means of the subtle body, and do not need the gross body, or *Prakṛtilayas*, *i.e.*, those who have become 'absorbed in Nature' and have attained to the position of the godhead after having worked up their way through the several 'obstacles' to their upward progress, in the shape of Primordial Matter and its modifications. As this passage upward cannot be completed in only one life, it is not possible in the case of Concrete Communion, which must come about as soon as its details have been fulfilled, after which there is nothing to delay the accomplishment of the Communion; all this therefore is finished in a single life.

Though Abstract Communion is of the form of 'inhibition' (of Mind), yet, while being practised, it develops in due course fresh powers and faculties at each step; and through these, the Communion develops itself in due time; as each faculty appears, it reduces the force of opposing faculties tending to retard the required 'Inhibition of Mind,' until Right Discernment is finally attained. Thus it is that in the final stage of Abstract Communion all contending forces and faculties are laid at rest, and all evils having ceased, there remains no force in the opposing *Prārabdha Karma* of the aspirant. The Mind, thus having

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all its functions duly performed and inhibited, melts away along with all its products, into its source. This absolute 'sleep' of the Mind constitutes the 'Isolation' (Liberation) of the Spirit.

The reader who is interested in tracing unity among the diverse philosophical systems will be interested to find that writers on Yoga have tried to reconcile the view that Liberation is attained by means of Meditation, with the theory that it can be obtained by 'true knowledge' alone. Both views are correct; both *Yoga* and *Jñāna* lead to Liberation, each in its own way, and independently of the other. But one who would seek to obtain it by means of true knowledge, would also have to practise that much of Concrete Meditation which leads to the discernment of the Spirit from other things. Even the Vedāntin acknowledges this.

This closes our study of the first section. The second section deals with the means, *Sādhana* of Yoga.

Aspirants to Yoga are divided into three classes – (1) *Ārurukṣu,* one aspiring to climb, (2) *Yuñjāna,* one actually engaged in the practice, and (3) *Yogārūḍha,* one who has attained Yoga or Communion; and for each of these distinct means or methods are laid down. We may recall here the description of the last given in the Bhagavadgītā VI. 4 : "One is said to be *Yogārūḍha* when he ceases to become attached to any action or to any objects of sense, and when he has given up all desire for fruits of actions."

Those who belong to this highest class have passed through all the preliminary stages during their previous lives, and at once attain the highest Communion; all that is needed for such people is constant Practice and Dispassion; they do not need the external Yogic Discipline. The

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'Practice' meant here is the 'endeavour to fix the mind in unflinching concentration'; and 'Dispassion' is the feeling of 'enough' that one has with regard to objects of enjoyment; it is not mere absence of passion or attachment. It is of two kinds, the inferior kind having its origin in our knowledge of defects in the objects, and the superior kind, consisting in our disregard for all such objects, not because of any undesirable elements in them, but because of these being 'not self'.

As the means tending to the accomplishment of the aforesaid Practice or Exercise, the books lay down six methods called '*Parikarma*,' Embellishments. These are – (1) Peace of mind, brought about by friendly feelings towards happy beings, sympathy with the suffering, joyous regard for the virtuous and sympathetic disregard for the vicious; (2) Functioning towards objects consisting of the sensing of superphysical objects of sense; (3) Joyous Resplendent Function, tranquillity of mind brought about by the recognition of the Mind, and of the Self as distinct from it; (4) Meditation on Dispassioned Minds *i.e.* on such personalities as *Nārada* and the like; (5) Looking upon ordinary cognitions as those of dream or sleep and (6) Contemplation of the object of worship in the form of some divinity. Stress has not been laid upon the order in which the last two have to be practised.

Practice and *Dispassion* are means to both Concrete and Abstract Communion.

For the second-class *Yogin*, the *Yuñjāna*, has been prescribed what may be called 'Yogic Discipline'. The highest form of this consists of (1) Austerity, the habituating of one's body to the bearing of the 'pairs of opposites,' (2) Study of works dealing with Liberation, and

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silent repetition of the *Praṇava* and such other *Mantras*; and (3) Devotion to God, the offering of one's actions to the Lord and the renouncing of all desire for fruits of actions.

The direct purpose served by this Discipline is the attenuation of the five *kleśas*, Impediments, in the shape of (1) Illusion, understanding non-eternal as eternal, (2) Egotism, the identifying of the Self with the not-self; (3) Attachment , (4) Aversion and (5) Yearning for life, fear of death. These five have been called '*Viparyaya*' by the *Sāṁkhyas*, under the names respectively of *Tamas*, *Moha, Mahāmoha, Tāmisra* and *Andhatāmisra*. Among these, Illusion is the root of the other four. All these disturb the Mind, and as such are 'impediments' to Communion. The attenuation of these lies in their being rendered incapable of putting obstacles in the way of right discernment of the Spirit from the Not- spirit.

The above mentioned Discipline purifies the Mind, and thereby all chance for vice being removed, the cessation of vice is followed by the cessation of its effects in the form of Illusion, etc. All these, Illusion and the rest, having been attenuated by the force of Disciplinary Yoga, the course of Right Discernment being no longer impeded, the Spirit comes to be rightly discerned; there being no chance for the further operation of Illusion and the other 'impediments,' the Agent arrives at the stage known as that of the *Jīvanmukta*. He continues, however, to live for a while, in order to afford opportunity for the working up of his *prārabdha karma*, on the exhaustion of which, and on all the rest of his *karma* having been rendered unfructuous by the absence of their necessary auxiliaries, in the shape of Illusion *etc.*, there is no more need for the Spirit to be born

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again; It therefore experiences no more pain. It is in the state of Absolute Bliss, 'Isolation'.

When we understand the real source of 'bondage,' the process of 'Liberation' becomes more intelligible. As a matter of fact, all, Virtue and Vice, Merit and Demerit, are the products of Illusion, Egotism, Attachment, Aversion and Yearning for Life; and we know also that it is only Merit and Demerit that are the sources of the fruits of past actions, in the shape of birth, experiences during life and so forth; these experiences giving rise to pleasure and pain, the Spirit becomes bound up in these. When, therefore, the root of all this evil, Illusion, is destroyed by the right Discernment of the Spirit from the Not-spirit, all evils attendant upon that root-evil, cease forthwith. Thus there being no cause left, the effects, in the shape of Merit and Demerit, cease to appear; and as these evils are necesary auxiliaries to the fruition of that portion of the past *karma* which has not become 'operative,' all these latter are rendered ineffective; and those already 'operative' having been exhausted, there is no further occasion for the Spirit to undergo experiences, whereupon it becomes 'free,' 'released'.

For the aspirant of the lowest class, the man of the ordinary life, there are eight 'means to Yoga'. These are – (1) *Yama*, Restraint, consisting in Benevolence, Truthfulness, Abstinence from Misappropriation, Celibacy, and Freedom from Avarice, (2) *Niyama*, observances consisting of Austerity, Study, Contentment, Purity and Adoration of god. These two have been regarded as purely extrinsic and as such chiefly purifactory in their character. (3) *Āsana*, Posture; much undue importance has been attached to this factor of Yoga by later writers; but Patañjali contents himself by the simple statement, that 'Posture' (for

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Yoga) is that which is most conducive to steadiness and ease (4) *Prāṇāyāma*, Regulation of Breath, the effect of this is more or less physiological in character, 'physiology' pertaining also to the inner spiritual centres of energy. (5) *Pratyāhāra*, Abstraction, consists in the withdrawal of the mind and the sense-organs from their respective objects. These five have been regarded as 'external' factors, exercising a more or less exterior influence, dealing as they do with the controlling of the body, breathing and the senses. The next three have been called 'internal,' as exercising an inner influence, and hence of greater importance, bearing upon the Mind directly. These are (6) *Dhāraṇā*, fixing of the mind on a definite locus in space occupied by the Divinity that forms the object of meditation, such for instance as the lotus of the heart, the centre of the brain and so forth. (7) *Dhyāna*, Meditation, consists in the continuous flow of the conception of the object meditated upon; when we have formed this conception, if it continues to occupy our mind, without any break, we are said to be 'meditating'. (8) *Samādhi*, Communion, when the aforesaid Meditation becomes free from all notions of difference (between the Agent himself and the object of Meditation), and the mind becomes completely merged into the form contemplated, we have what has been called '*Samādhi*,' 'Communion'.

The third section deals with the Perfections or Powers. Though these have been described in detail, yet Patañjali definitely asserts that these are to be regarded as 'Powers' or 'Perfections' only. So long as the man is in the ordinary worldly state; they are obstacles in the way of the accomplishment of the higher pure Communion: *Samādhā-vupasargāvyutthāne siddhayaḥ*. These have been described with a view chiefly to show to the aspirant that even such sources of pleasure are not things to long, for they are as

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imperfect in their character as the ordinary pleasures of the world.

The fourth and the last section deals with *Kaivalya* or *Mukti*. This we have already explained above.

Dr. Bhagavan Das, my esteemed friend of half a century of our present life, has prepared an important and instructive glossary-index of the terms used in the text of the Yogabhāṣya. This is being put into shape and should, beforelong, appear as a companion-volume to this translation.

The exhaustive list of Contents has been supplied by Pandit S. Subrahmanya Śāstri, to whom my best thanks are due.

Mithila **Ganganath Jha**

Allahabad

September 10, 1933

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Consciousness, by itself unchangeable, immobile, pure and eternal; Discriminative

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Knowledge, (characteristic of the Mind), changeable, mobile, impure and transient; Mind ceases to function, when not attracted by discriminative knowledge : during such Inhibition, rests upon momentum of previous functions, 'Seedless Communion' : Abstract (Asaṁprajñāta) in the absence of anything to cognise, hence Yoga (of two kinds, Concrete and Abstract) consists in the Inhibition of Mind-functions.

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deep sleep, or by meditation according to one's predilection – painless luminous function : two kinds : (1) Concentration on the 'lotus in the heart' at the centre of which lies *Suṣumṇā*, the seat of the Mind – the Mind in this condition bright like the Ākāśa – hence its function then assumes luminous forms such as of the Sun, the Moon, etc. – (2) resting the Mind in self-consciousness, when it assumes the form of pure self-consciousness, calm and infinite, like the calm ocean – the former objective, the latter subjective, both painless and luminous **111-114**

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SECTION II

MEANS OF ATTAINING COMMUNION

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Purposes served by such Discipline **136**

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Birth : its cause and relationship with the results of the innumerable acts accumulated from beginningless time – *Sañcita* (stored up residua) of man's good and evil deeds, dormant; *Prārabdha* (karmic residuum experienced between one birth and death) operative – the entire store manifested at time of death, (the more important residua becoming operative) cause one's next birth – karmic residua (cause of man's birth, life and experience) called three-fruited – '*Ekabhavika*' : (karmic residuum) operative during one life : of two kinds (1) with certain fruition, (2) with uncertain fruition – *Anekabhavika* : dispositions in the Mind produced by the impediments, as also the experiences of the fruition of the karmic residua, operative during several lives.

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'That which is seen' (primordial matter) threefold in nature : 'Illumination,' 'Activity ' and 'Inertia' – Material Substances and Sense-Organs, its constituents – 'Experience' and 'Liberation' – these two, though brought about by the 'Cosmic Mind' are attributed to the Spirit, because it is the latter that cxperiences the cffects of these –

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functioning, (6) Dissolution and disappearance of the Attributes along with their sources, (primordial matter), (7) effulgence of the pure and isolated Spirit, shorn of all connection with the attributes – [These three represent the consummation point of the Mind brought about *without conscious effort* on the part of the man] **203**

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Section III

POWERS OR PERFECTIONS

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Discipline converged upon the distinction among the word, the denotation and the conception, (commingled by reason of their mutual imposition) leads to comprehension of the cries of all living beings. 266

Direct perception of the reactions, brought about by the converging of Discipline on them, leads to the knowledge of previous births..... 272

Discipline converged on (the direct perception of) cognition leads to the understanding of other people's minds ('thought reading') – The substratum (of another's cognition) not included in such understanding, as it does not form the object of (the yogin's) perception..... 276

Discipline converged on the colour of the body suspends the visibility of that colour and severs its contact with ocular light (from other people' eyes) – there follows disappearance of the *Yogin*'s body – so also imperceptibility of the *Yogin*'s sound, touch, taste and odour could be achieved..... 277

Discipline converged on the 'Karmic residuum' of two kinds, (active and inactive) leads to the premonition of the 'lesser end' (death); also portents (of three kinds) internal, external and supernatural, (enable one to know the imminence of death) 278

Discipline converged on Friendliness, Sympathy and Complaisance, leads to the acquisition of (corresponding) powers – on the strength of elephants and other animals leads to the acquisition of the strength of the respective animals..... 280-281

From the application of the 'light of the luminous function' is acquired the knowledge of 'minute,' 'hidden' and 'remote' things. 282

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From Discipline converged on the Sun, (the *Yogin* acquires the knowledge of) all the seven regions of Brahmā– on the Moon, the knowledge of the position of the Stars – on the Pole-Star, knowledge of their movements – on the 'navel-circle,' knowledge of the constitution of the body – on the 'throat-pit,' the cessation of hunger and thirst – on the 'Tortoise-artery,' steadiness, on 'coronal light,' vision of the Perfect Ones – on Intuition, everything – on the heart, perception of the Mind **282-294**

Discipline converged on the distinct conception of the Spirit by itself (as distinguished from 'experience,' the undifferentiated conception of the subservient *Sattva* attribute and the Spirit which are realy entirely distinct from one another) leads to the true knowledge of the Spirit. **295**

From such true knowledge proceed intuitional, auditory, tactile, visual, gustatory and olfactory perceptions, all of which are obstacles in the way of Communion, but are so many perfections in the case of men with their minds in the 'distracted state'..... **297**

Relaxation (decay) *of the cause of bondage* (Karmic residua) and *knowledge* of the passing of the Mind (both brought about by Discipline) lead to the Mind's capacity to enter the body of other persons **298**

Non-obstruction by water, mud, thorns and the like and also ' ascension' accrue from control of the *Udāna* breath – Effulgence, from control of *Samāna* **299-301**

Capacity to pass through *Ākāśa* (space) accrues from Discipline converged on the relation between

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the body and *Ākāśa*: similarly from coalescence of the Mind resulting from Discipline converged on buoyant cotton (down to atoms) 302

When the function (of the Mind) is 'not assumed' (*i.e.*, when the Mind is outside the body while functioning) it is known as the 'great incorporeal function'; thence follows the falling off of the veil which obscures Illumination 303

Mastery over material substances accrues from Discipline converged on the Gross, Essential, Subtile, Immanent and Effective forms of such substances, whence follow the eight perfections, (Attenuation and the rest), perfection of the body and also non-obstruction of functions – Bodily perfection is constituted by beauty, brightness of complexion, strength and adamantine toughness – mastery over sense-organs attained from Discipline converged on Apprehension, Essence, Egoism, Immanence and Effectiveness (of the sense-organs)from such mastery are acquired 'Mind-like swiftness,' 'freedom of function' and 'complete mastery over primordial matter' . 305-313

On the attainment of highest dispassion the *Yogin* exists purely in the form of discrimination between matter and Spirit and attains 'supremacy over all things' and 'Omniscience. 314

When the yogin ceases to be attracted even by this discrimination the seed of evil is destroyed; this constitutes 'Isolation' 315

Attachment to and pride in celestial temptations, to be avoided, as there is possibility of recurrence of evils..... 317

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Discipline converged on 'moments' and their 'succession' leads to knowledge born of discrimination – from such knowledge results recognition of two similar things, even when their difference is not indicated by kind, character and position – such knowledge is liberative, omni-objective, comprehending things in all conditions and simultaneous..... **320-325**

If Mind and Spirit become similar in purity, Isolation is reached. **326**

SECTION IV
ON ISOLATION

Perfections, born of Birth, medicinal Elixirs, Incantations, Austerities and Communion. **329**

Transmutation of the constituents (of the body and the sense-organs), the cause of transformation into another kind – Accessories, such as Merit and the rest, cannot stir the constituents into activity – when there is transmutation, what occurs is the breaking off of obstacles, as in the case of the, agriculturist..... **330-334**

The *Yogin* produces out of Egoism (the root of Mind) 'Created Minds' – Diverse activity of the several (created minds), impelled by the 'one Mind' – five kinds of created minds (corresponding to the five kinds of perfection) – of these, the one that is born of Communion is without residua..... **334-335**

Four kinds of action – (1) 'black,' (2) 'white-black,' (3) 'white' and (4) 'neither white nor black' – Action of the *Yogin* 'neither white nor black'; action of others, of the other three kinds – from the latter follows the manifestation of Disposition, suitable for the fruition of those actions **336-338**

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Though separated by 'birth,' 'place' or 'time,' the sequence among dispositions is immediate by reason of uniformity between Remembrance and Reactions – Dispositions beginningless, because the yearning is everlasting – Dispositions held together by (a) cause, (b) effect, (c) substratum and (d) locus; the absence of these leads to the absence of disposition..... **339-344**

The 'past' and the 'future' do in their nature exist; difference due to difference in the condition of properties which are either 'manifested' or 'subtile' and are of the nature of the attributes..... **347-350**

Unity of Modification leads to the Unity of the Object..... **351**

The same (single cognised) object, the common objective of different cognitions : hence the cause of cognition and the object must be distinct – the object does not depend upon a single Mind (cognition) for its existence, because it does not cease to exist, the moment there is no means of cognising it – an object is either known or unknown, according as it tinges the mind (standing in need of it) or otherwise – functions of the Mind always known to its master, the Spirit, because the Spirit is unmodiflable – the Mind cannot be self-luminous (illuminative of itself as well as of the objects), since it is perceptible (to the Spirit) – both (the cognition and the object) cannot be apprehended (by the Mind) at one and the same time – Cogniton by one Mind of another Mind would lead to infinity cognitions of cognitions and a confusion of Remembrances; hence the Spirit alone the cogniser, the Master of the Mind – the unchanging Spirit has cognition of itself through its form reflected on the (changeable) Mind – hence the

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Mind tinged by the ' seer' and the 'seen' comes to apprehend 353-367

The Mind, though variegated by innumerable impressions, should be regarded as existing for another's (Spirit's) purpose, because it operates as a composite – for the one who has perceived the difference between Spirit and Mind, the cogitation over the nature of Self ceases – his Mind inclines towards right discernnent and begins to gravitate towards Isolation – other notions due to reactions appear at intervals – means of destroying such notions similar to those of the Impediments. 369-374

'*Absolute discriminative Wisdom*,' which leads to the Communion called 'Cloud of Virtue', comes exclusively to one who loses all interest even in 'right knowledge' – Cessation of 'impediments' and of 'Karmic residuum' follows at this stage – the Mind freed from all covering impurities becomes 'Infinite,' whereupon, there remains little left to be known – succession of the modification of the Attributes (apprehended through the final stages of the modifications) terminates on fulfilment of their purpose – the Attributes reach their Involution, when there is no further purpose of the Spirit to be served by them – this is Isolation, 'the Abidance of the sentient Spirit in its own nature' 375-383

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YOGADARŚANA

THE SŪTRAS OF PATAÑJALI WITH THE BHĀṢYA OF VYĀSA WITH NOTES FROM THE TATTVAVAIṢĀRADĪ OF VĀCASPATIMIŚRA AND OTHER COMMENTARIES

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SECTION I

NATURE OF 'COMMUNION'

अथ योगानुशासनम्॥१॥

Atha yogānuśāsanam //1//

Sūtra 1. Now (begins) the exposition of Yoga.

व्यासभाष्यम्—यस्त्यक्त्वा रूपमाद्यं प्रभवति जगतोऽनेकधानुग्रहाय
प्रक्षीणक्लेशराशिर्विषमविषधरोऽनेकवक्त्रः सुभोगी ।
सर्वज्ञानप्रसूतिर्भुजगपरिकरः प्रीतये यस्य नित्यं
देवोऽहीशः स वोऽव्यात्सितविमलतनुर्योगदो योगयुक्तः॥१॥

Vyāsabhāṣyam–

yastyaktvā rūpamādyaṁ prabhavati jagato´nekadhānugrahāya
prakṣīṇakleśarāśirviṣamaviṣadharo´nekavaktraḥ subhogī /
sarvajñānaparsūtirbhujagaparikaraḥ prītaye yasya nityaṁ
devo´hīśaḥ sa vo´vyātsitavimalatanuryogado yogayuktaḥ//1//

व्यासभाष्यम्—अथेत्ययमधिकारार्थः। योगानुशासनं शास्त्रमधिकृतं वेदितव्यम्। योगः समाधिः। स च सार्वभौमश्चित्तस्य धर्मः । क्षिप्तं मूढं विक्षिप्तमेकाग्रं निरुद्धमिति चित्तभूमयः । तत्र विक्षिप्ते चेतसि विक्षेपोपसर्जनीभूतः समाधिर्न योगपक्षे वर्तते । यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धानि श्लथयति, निरोधमभिमुखं करोति, स सम्प्रज्ञातो योग इत्याख्यायते । स च वितर्कानुगतो, विचारानुगत, आनन्दानुगतोऽस्मितानुगत इत्युपरिष्टात्प्रवेदयिष्यामः । सर्ववृत्तिनिरोधे त्वसम्प्रज्ञातः समाधिः॥१॥

Vyāsabhāṣyam– *Athetyayamadhikārārthaḥ / yogānuśāsanaṁ śāstramadhikṛtaṁ veditavyam / yogaḥ samādhiḥ / sa ca sārvabhaumaścittasya dharmaḥ / kṣiptaṁ mūḍhaṁ vikṣipta-mekāgraṁ niruddhamiti cittabhūmayaḥ / tatra vikṣipte cetasi vikṣepopasarjanībhūtaḥ samādhirna yogapakṣe vartate/ yastvekāgre cetasi sadbhūtamarthaṁ pradyotayati, kṣiṇoti ca kleśān, karmabandhanāni ślathayati, nirodhamabhi-mukhaṁ karoti, sa samprajñāto yoga ityākhyāyate/ sa ca vitarkānugato,*

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vicārānugata, ānandānugato'smitānugata ityupariṣṭātpra-vedayiṣyāmaḥ / sarvavṛttinirodhe tvasamprajñātaḥ samādhiḥ //

Bhāṣya – May the resplendant Lord of Serpents protect you, He who, administering Yoga, while himself equipped with it, having an excellent body of pure white, ever delighting in a serpentine body, the fountain-head of all wisdom, having the mass of impediments destroyed, bearing terrific poison, One who having renounced his original body, is able to confer manifold benefits on the world! .

Bhāṣya – 'Atha' denotes *Adhikāra*, i.e., the commencement of a topic. The Treatise on the Teaching of Yoga is to be understood to be begun (here).

'Yoga' here stands for *Samādhi*, Communion; and this Communion stands for that character of the Mind which pervades over all its various states. The states of the Mind are : (1) Fickle (*Kṣipta*), (2) Dull (*Mūḍha*), (3) Distracted (*Vikṣipta*), (4) One- pointed (*Ekāgra*), and (5) Inhibited (*Niruddha*). When the Mind is in the 'distracted' state, the Communion that may appear becomes subordinated to the Distraction;, and such Communion is not what is Yoga. That Communion however which appears in the 'one-pointed' state of the Mind, illumines the true nature of things, destroys the afflictions, loosens the Karmic bonds and brings one face to face with Inhibition proper, such Communion is called the Concrete (*Saṁprajñāta*) Yoga.

This Yoga is attended by Perception, Conception, Joy and Self-consciousness. This we are going to explain later on (under *Sūtra* 17).

The entire subjugation of all the functions (of the Mind, including even these latter) constitutes what is called Abstract (*Asaṁprajñāta*) Yoga.

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NOTES

At the outset it may be stated that the translation follows generally the interpretation of Vācaspati Miśra, modified in places by that of other commentators.

Yogānuśāsana – Dr. Rajendra Lal Mitra has been apparently misled by a wrong reading of the *Bhāṣya*; having read it as *Yogānuśāsanaṁ nāma śāstram*, he makes the commentator explain the word (*Yogānuśāsana*) as being the specific name of the work. There is no *nāma* in the *Bhāśya*, however; hence the meaning of the *Bhāśya* is as given in the translation. If however we accept Dr. Mitra's reading (and it is not a bad reading), his interpretation would be the most appropriate. But Vācaspati Miśra evidently rejects this reading; using, as he does, the root meaning of the word *anuśāsana*, to point to the prior authorship of *Hiraṇyagarbha*, with regard to the science of Yoga. It is remarkable that Dr. Mitra should have overlooked this fact when quoting from the *Tattva-vaiśāradī*.

'Veditavyam' ("is to be understood") by the disciples (Vijñāna Bhikṣu). This word is taken by Vācaspati Miśra to mean that though the object to be explained is Yoga (practical) and not the Treatise, yet the pupil is to understand the latter as the topic taken in hand, because practical Yoga itself can be explained, only through the Treatise; and as such, the final aim of the exposition comes to be practical Yoga itself.

'*Sa ca*,' etc. Ca=tu (but). Though etymologically the word Yoga=*Samādhi*, yet this latter is only a part of Yoga (as will be explained later on).

States – The *Madhumatī* and the rest, to be explained below.

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'Communion' (*Samādhi*) is only the etymological connotation of the word Yoga, the real connotation is 'the suppression of the functions of the Mind'.

Characteristics of the Mind – this is added in order to set aside the view that the functions belong to the Spirit (Soul).

The *Kṣipta* abounds in *Rajas*, the *Mūḍha* in *Tamas*, and the *Vikṣipta* in *Sattva*. *The One-pointed or Concentrated* state is that in which all the functions of the Mind have ceased, and only the after-effects, *Saṁskāra*, are left behind.

व्यासभाष्यम्— तस्य लक्षणाभिधित्सेयेदं सूत्रं प्रववृते—

Vyāsabhāṣyam– *Tasya lakṣaṇābhidhitseyedaṁ sūtraṁ pravavṛte–*

Bhā. – With a view to defining the Yoga above mentioned, the next aphorism is introduced –

योगश्चित्तवृत्तिनिरोधः॥२॥

Yogaścittavṛttinirodhaḥ //2//

Sū. – 2. Yoga is the inhibition of the functions of the Mind.

व्यासभाष्यम्— सर्वशब्दाग्रहणात्सम्प्रज्ञातोऽपि योग इत्याख्यायते । चित्तं हि प्रख्याप्रवृत्तिस्थिति-शीलत्वात् त्रिगुणम् । प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां संसृष्टमैश्वर्यविषयप्रियं भवति । तदेव तमसाऽनुविद्धमधर्माज्ञानावैराग्यानैश्वर्योपगं भवति । तदेव प्रक्षीणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजोमात्रया धर्मज्ञान-वैराग्यैश्वर्योपगं भवति । तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्त्वपुरुषान्यता-ख्यातिमात्रं धर्ममेघध्यानोपगं भवति । तत्पर प्रसंख्यानमित्याचक्षते ध्यायिनः । चिति -शक्तिरपरिणामिन्यप्रतिसङ्क्रमा दर्शितविषया शुद्धा चानन्ता च । सत्त्वगुणात्मिका चेयमतो विपरीता विवेकख्यातिरिति । अतस्तस्यां विरक्तं चित्तं तामपि ख्यातिं निरुणद्धि । तदवस्थं चित्तं संस्कारोपगं भवति । स निर्बीजः समाधिः। न तत्र किञ्चित्सम्प्रज्ञायत इत्यसम्प्रज्ञातः । द्विविधः स योगश्चित्तवृत्तिनिरोध इति॥२॥

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Vyāsabhāṣyam– *Sarvaśabdāgrahaṇātsamprajñāto'pi yoga ityākhyāyate/ cittaṁ hi prakhyāpravṛttisthitiśīlatvāt triguṇam/ prakhyārūpaṁ hi cittasattvaṁ rajastamobhyāṁ saṁsṛṣṭamaiśvaryaviṣaya-priyaṁ bhavati/ tadeva tamasānuviddhamadharmājñānā-vairāgyānaiśvaryopagaṁ bhavati/ tadeva prakṣīṇamohāvaraṇaṁ sarvataḥ pradyotamānamanuviddhaṁ rajomātrayā dharmajñānavairāgyaiśvaryopagaṁ bhavati/ tadeva rajoleśamalāpetaṁ svarūpapratiṣṭhaṁ sattvapuruṣānyatākhyātimātraṁ dharmameghadhyānopagaṁ bhavati/ tatparaṁ prasaṁkhyānamityācakṣate dhyāyinaḥ/ citiśaktiraparināminyapratisaṅkramā darśitaviṣayā śuddhā cānantā ca/ sattvaguṇātmikā ceyamato viparītā vivekakhyātiriti/ atastasyāṁ viraktaṁ cittaṁ tāmapi khyātiṁ niruṇaddhi / tadavastaṁ cittaṁ saṁskāropagaṁ bhavati/ sa nirbījaḥ samādhiḥ / na tatra kiñcitsamprajñāyata ityasamprajñātaḥ / dvividhaḥ sa yogaścittavṛttinirodha iti //*

Bhā. – In as much as the word 'all' does not appear before 'functions', Conscious or Concrete Communion also becomes included in the name 'Yoga'.

The Mind, characterised by Truth, Energy and Inertia, is made up of Three Attributes : the *Sattva*-attribute of the Mind, is in the form of *truth* ; and yet when it becomes mixed up with the *Rajas* and *Tamas*-attributes, it becomes attracted by Power and Sense-objects; [this represents the *Distracted* state of the Mind]; similarly when it is affected by the *Tamas*-attribute (alone), it tends towards sin, illusion, attachment and helplessness; [this represents the *Fickle* and *Dull* states of the Mind] ; when again, having shaken off the shackles of the *Tamas*-attribute, it becomes all-resplendant – but remains affected by a mere tinge of the *Rajas*-attribute, it tends towards virtue, knowledge, dispassion and power ; lastly, when the Mind has shaken off even the slightest taint of the *Rajas*-attribute, and regains its own pure form (of the *Sattva*-attribute),

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consisting purely of *the true knowledge of the difference of Spirit from Matter*, it turns towards the contemplation called 'Cloud of Virtue'. This is what the Contemplators describe as the 'Supreme Communion'.

The Sentient Faculty (Consciousness), by itself, is unchangeable and immobile, having objects presented to It; it is pure and eternal; quite the reverse of this is the said *Discriminative Knowledge*, which is made up of the *Sattva*-attribute [and as such is changeable, mobile, impure and transient].

For this reason, when the Mind ceases to be attracted by that knowledge, it shuts out this latter also (and hence all its functions); and when in this condition (of Inhibition), it rests upon the mere momentum (imparted by the previous functions). This is what is called the "Seedless Communion"; and because nothing else is cognised in this state, therefore it is called 'Abstract' (*asaṁprajñāta*).

Thus both these kinds of Yoga – (the Concrete and the Abstract) – consist in 'the Inhibition of the Functions of the Mind'.

NOTES

Functions – *Pramāṇa* and the rest, to be described hereafter (*Sū.* 5). *All* – If Yoga were defined as the suppression of all the functions, etc., then Conscious Communion would be excluded; because such Communion is not totally free from such functions of the Mind as abound in pure *Sattva*. The definition given however includes this Communion also, in as much as there too we have the suppression of the functions of *Rajas* and *Tamas*.

Truth, etc. – representing *Sattva*, *Rajas* and *Tamas* respectively. These characteristics however imply the others also, *viz.*, joyousness and buoyancy (of *Sattva*),

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remorse and unhappiness (of *Rajas*), and sluggishness (of *Tamas*). This three-fold character of the Mind is mentioned in order to explain the three stages of it mentioned above. (*Kṣipta,* etc.)

Intermixed with Rajas and Tamas – in equal proportion. This represents the Distracted (*Vikṣipta*) stage.

Ignorance – Wrong Cognition, Misconception.

Shaken off, etc. – Representing the fourth stage. Here ends the application of the definition to Conscious Communion.

The Sentient Faculty, etc. – This mention of the superiority of the Sentient Faculty and the inferiority of Discriminative Knowledge serves as an introduction to the supreme suppressive (unconscious) Communion which follows from the rejection of all forms of knowledge, and leads to the abidance of the Sentient Faculty pure and simple within Itself.

Pure – because free from impurities in the shape of pleasure, pain and the like.

Having objects presented to itself – This is added in order to meet the objection that 'the Sentient Faculty (1) cognising the various objects of sense, and (2) accepting and rejecting the various forms of such objects, cannot be said to be either *pure or endless*'. The objection would have held good if the Sentient Faculty took upon itself the various forms, etc. But such is not the fact; it is the Mind which assumes the various forms of the objects of sense, and presents these as such to the Sentient Faculty, which latter being by its very nature immobile, is not attached to these. The possibility of such cognition by a Faculty itself untouched by the objects, will be explained later on.

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For this reason, etc. – Frorn here begins the application of the definition to Unconscious (Abstract) Communion.

Seed-less – devoid of the seeds in the shape of Birth, Life and Experience, etc.

The definition of Yoga then comes to be this : Yoga is that particular state of the Mind in which its functions (in the form of *Pramāṇa* and the rest) have become inhibited.

व्यासभाष्यम्– तदवस्थे चेतसि विषयाभावात् बुद्धिबोधात्मा पुरुषः किं स्वभावः ? इति–

Vyāsabhāṣyam– *Tadavasthe cetasi viṣayābhāvāt budhibodhātmā puruṣaḥ kiṁ svabhāvaḥ? iti–*

Bhā. – *Question* : "When the Mind is in the condition just described, and on that account there is a complete absence of objects, what is the character of the Spirit (*Puruṣa*) whose very nature consists in cognitions through the Mind?"

तदा द्रष्टुः स्वरूपेऽवस्थानम्॥३॥

Tadā draṣṭuḥ svarūpe'vasthānam //3//

Answer : –

व्यासभाष्यम्– स्वरूपप्रतिष्ठा तदानीं चितिशक्तिर्यथा कैवल्ये । व्युत्थानचित्ते तु सति तथापि भवन्ती न तथा॥३॥

Vyāsabhāṣyam– *Svarūpapratiṣṭhā tadānīṁ citiśaktiryathā kaivalye/ Vyutthānacitte tu sati tathāpi bhavantī na tathā //3//*

Sū. 3. Then there is an abiding of the spectator (Spirit) in its own pristine form.

Bhā. – Under the said Inhibition of Mind-functions, the Sentient Being *abides in its own pristine form*, just as at

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'Isolation'; when the Mind-functions are active, however, the Sentient Being, though still of the same form, does not appear to be so (being beset with the limitations of the Mind-functions).

NOTES

The present *Sūtra* is introduced in order – (1) to show the motive for the said Yoga, (2) to complete the definition of Yoga, and (3) to show the unchanging character of the Spirit.

The sense of the question may be thus rendered, in the words of Vijñāna Bhikṣu : "When the Mind is in the condition of unconscious Communion, in what form does the Spirit stand – being as it is of the nature of cognition, i.e., its Spectator? Does it even then, as in the ordinary waking state, stand in the form of illumination (*prakāśa*), its non-perception being due to the absence of objects? or does it then become, like a log of wood, non-illuminating?" The aphorism answers this question by admitting the former of these two alternatives.

Then – during Unconscious Communion, and not during the ordinary state.

As at *Isolation* – This is added in order to show that the motive is no other than the removal of pain in the form of the functions.

When the Mind-functions are active, etc. – This is added in anticipation of the following objection : "The Sentient Being, abiding in its form during Communion, brings about absence of pain, and not-abiding in it in the ordinary state, it brings about pain; in this way, it would be changeable; and if such a difference were denied, there would be an identity between Communion and the ordinary state." The sense of the reply is that the unchanging

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Sentient Being never swerves from its nature, but continues the same in all the states – active or under Communion. The only difference however is, that in the active state, the Consciousness does not shine so well as it does during Communion or Isolation.

Abiding, etc. – The unconditioned and pure form of the Spirit is simply Consciousness ; the active stages are due to the preponderance of the one or the other of the attributes, like the redness of the crystal due to its proximity to a red flower; as the crystal regains its pure whiteness on the removal of the red object, so on the cessation of the functions of the Mind, does the Spirit regain its unalloyed abidance in its pristine form. The unchanging Spirit itself remains of the nature of pure light, during communion, as well as during the active state.

व्यासभाष्यम्—कथं तर्हि ?

Vyāsabhāṣyam– *kathaṁ tarhi?*

Bhā – Question : "How then does the Spirit appear in the active state?"

व्यासभाष्यम्—दर्शितविषयत्वाद् –

Vyāsabhāṣyam–*Darśitaviṣayatvād–*

Answer : On account of the objects having been presented (to It),

वृत्तिसारूप्यमितरत्र॥४॥

Vṛttisārūpyamitaratra //4//

Sū. – 4. There is conformity to the functions in the other state.

व्यासभाष्यम्—व्युत्थाने याश्चित्तवृत्तयस्तदविशिष्टवृत्तिः पुरुषः । तथा च सूत्रम्– 'एकमेव दर्शनं, ख्यातिरेव दर्शनम्' इति । चित्तमयस्कान्तमणिकल्पं

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सन्निधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य स्वामिनः । तस्माच्चित्तवृत्तिबोधे पुरुषस्यानादिः सम्बन्धो हेतुः॥४॥

Vyāsabhāṣyam– *Vyutthāne yāścittavṛttayastadaviśiṣṭavṛttiḥ puruṣaḥ / tathā ca sūtram– 'ekameva darśanaṁ, khyātireva darśanam' iti / cittamayaskāntamaṇikalpaṁ sannidhimātropakāri dṛśyatvena svaṁ bhavati puruṣasya svāminaḥ / tasmāccittavṛttibodhe puruṣasyānādiḥ sambandho hetuḥ //4//*

Bhā. – In the active state the Spirit has its functions identical with those of the Mind. In this same sense there is the *Sūtra* (of Pañcaśikha) – "There is only one Perception, and Cognition itself is Perception."

The Mind is like the magnet, helping (the Spirit) by mere proximity, through its 'perceptibility,' and thereby it becomes the '*Sva*,' the ' property,' of the Spirit, which thus becomes the 'owner.' Thus it is this beginningless relationship (between the Mind and the Spirit) that is the root-cause of the cognition of the Mind-functions.

NOTES

In the other state – in the active state.

Identical, etc. – That is to say – as in the case of the crystal and the red flower, so in that of the Spirit and the Mind, close proximity leads to a notion of identity; and this leads to the imposition of the functions of the Mind on the Spirit. Though this imposition also is only a function of the Mind, and as such does not affect the true nature of the Spirit, yet the presentation of the Spirit in the colours of the Mind leads to the Spirit being regarded as 'misinformed,' as the 'actor', as having 'discriminative wisdom,' etc., while by Its very nature, It is free from all these. This point is dealt with at length in IV-22 and III-34.

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The Sūtra, etc. – This *Sūtra* is attributed by Vācaspati Miśra and by Vijñāna Bhikṣu, to Pañcaśikha Acārya, the great master of Sāṅkhya.

The question started by the first part of this *Sūtra* (by Pañcaśikha) is – How can the perception be *one* and the same, in the case of the Mind and that of the Spirit? The perception by the Mind is no other than the functions with regard to the various objects of sense and to discriminative knowledge, these functions being inferred to be insentient on account of their owing their origin to insentient Nature whereas the perception by the Spirit must be other than this – being simple cognition in the form of pure Consciousness.

To this the second part replies – "Cognition is perception." The Sameness or oneness spoken of is with regard to the fleeting (appearing and disappearing) cognition to which the term is ordinarily applied. Consciousness is the Spirit's 'nature,' not its cognition (as the question presupposes), amenable as it is to inference from sacred texts, and not to ordinary perception. By this it is shown that in the active state the root cause is Illusion, which also leads to the connecting of the Spirit with the Mind, which in its turn leads to the idea (in the Spirit) of ownership, and thence of experience (pleasure and pain).

The Mind is like the magnet, etc. – This is added in anticipation of the objection that the fact of the connection of the Mind with the Spirit, helping towards the experience of the latter, would indicate that the Spirit is changeable. The sense of the *Bhāṣya* is that the Mind is not in actual contact with the Spirit; it is only in *proximity* with it; and this *proximity* too is neither in space nor in time (because Spirit is unconnected with these, being eternal and omnipresent), but only in the form of *Capability*. And the

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Spirit's faculty of experience and the Mind's faculty of being the object of experience cannot be denied; with this last point in view it is added – *through perceptibility; i.e.*, having developed into the form of the various objects of sense, Sound, etc. – and as such becoming objects of experience.

Of the Spirit – Though experience, dealing with the objects of sense, is really a function of the Mind, yet it is spoken of here as belonging to the Spirit, on account of the identity of the functions of the two (in the active state).

Thus it is established that though there is no real contact of the Spirit with the Mind, yet it participates in the benefits offered by the Mind, and also remains unchanged.

Thus it is, etc. – This is added in anticipation of the following objection : "The idea of ownership, leading to experience, has been said to be due to Illusion, but to which cause do you attribute the action of this Illusion? There must be some cause for this." The sense of the reply is that this cause is no other than an (hypothetical) eternal connection (between the eternal Spirit and the eternal illusion), which is like the relation of the seed and the sprout.

व्यासभाष्यम्– ताः पुनर्निरोद्धव्या बहुत्वे सति चित्तस्य–

Vyāsabhāṣyam– *Tāḥ punarniroddhavyā bahutve sati cittasya–*

Bhā. – The 'functions of the Mind' to be inhibited are many; yet in reality, of the Mind,

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः॥५॥

Vṛttayaḥ pañcatayyaḥ kliṣṭā'kliṣṭāḥ //5//

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Sū. – 5. The functions are five-fold; and they are 'painful' and 'not painful'.

व्यासभाष्यम्– क्लेशहेतुका: कर्माशयप्रचयक्षेत्रीभूता: क्लिष्टा: । ख्यातिविषया गुणाधिकार-विरोधिन्योऽक्लिष्टा:, क्लिष्टप्रवाहपतिता अप्यक्लिष्टा:, क्लिष्टच्छिद्रेष्वप्यक्लिष्टा भवन्ति । अक्लिष्टच्छिद्रेषु क्लिष्टा इति । तथाजातीयका: संस्कारा वृत्तिभिरेव क्रियन्ते, संस्कारैश्च वृत्तय इति । एवं वृत्तिसंस्कारचक्रमनिशमावर्तते । तदेवम्भूतं चित्तमवसिताधिकारमात्मकल्पेन व्यवतिष्ठते प्रलयं वा गच्छतीति । ता: क्लिष्टाश्चाक्लिष्टाश्च पञ्चधा वृत्तय:॥५॥

Vyāsabhāṣyam– *Kleśahetukāḥ karmāśayapracayakṣetrībhūtāḥ kliṣṭāḥ / khyātiviṣayā guṇādhikāravirodhinyo'kliṣṭāḥ, kliṣṭapravāha-patitā apyakliṣṭāḥ, kliṣṭacchidreṣvapyakliṣṭā bhavanti / akliṣṭacchidreṣu kliṣṭā iti/ tathājātīyakāḥ saṁskārā vṛttibhireva kriyante, saṁskāraiśca vṛttaya iti / evaṁ vṛttisaṁskāracakramaniśamāvartate/ tadevambhūtaṁ cittamavasitādhikāramātma kalpena vyavatiṣṭhate pralayaṁ vā gacchatīti/ tāḥ kliṣṭāścākliṣṭāśca pañcadhā vṛttayaḥ //5//*

Bhā. – The "painful" functions have their source in the 'Afflictions' (Self-consciousness and the rest); they are the fruitful ground for the aggregate of *Karmic* residua. The "non-painful" have true knowledge for their object, and are opposed to the activity of the Attributes. When the 'non-painful' Functions appear amidst a flow of the 'painful' ones, they remain 'non-painful' during the intervening lapses of the 'painful ' ones; just as the 'painful' ones (occurring among 'non-painful' ones), remain 'painful' during the intervening lapses of the 'non-painful' ones.

Tendencies of one kind are brought about by the Functions of the same kind; and Functions also are brought about by the Tendencies; this wheel of 'functions' and 'tendencies' keeps on revolving incessantly – (until the attainment of Communion). When the Mind thus

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circumstanced comes to the end of its activity, it either remains like the Spirit or becomes dissolved.

These functions, painful and non-painful, are five-fold (as described in the next *Sū.*)

NOTES

Knowledge – Knowledge discriminative of the Spirit and the Attributes; hence "opposed to the action of the Attributes".

When the painful ones appear, etc. – This is added, in order to meet the following objection : "All individuals being born with passions and attachments, they are all possessed only of the painful functions; and no non-painful ones are possible among a host of the other kind; consequently, to assert that the painful functions are suppressed by the non-painful ones, and these latter again by the higher Dispassion, is a mere waste of words." Vijñāna Bhikṣu however explains it as anticipating the following objection – "The author of the aphorisms has laid down the admissibility only of the Dark (the painful) and the Good (the non-painful) functions, and he has altogether ignored those of a mixed character." The reply serves to include these latter in the two mentioned in the aphorism.

Tendencies, etc. – With a view to describe the effects of the functions of the Mind, the commentator begins here with the mention of the Cause of the troubles of Re-birth.

Of one kind, etc. – The two kinds here spoken of are the 'painful' and the 'non-painful'.

The Mind, etc. – Thus, *i.e.*, being of the nature of the cycle.

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Thus circumstanced – Having been suppressed, *i.e.*, during Communion.

Revolving – Till the completion of the suppression.

Remains like the Spirit – This in the case of a 'living free' person – the *Jīvanamukta*.

Becomes dissolved – This is the normal course; the former being rare.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः॥६॥

Pramāṇaviparyayavikalpanidrāsmṛtayaḥ //6//

Sū. – 6. Right Cognition, Misconception, Fancy, Sleep-cognition and Remembrance [are the Functions of the Mind].

व्यासभाष्यम्—तत्र –

Vyāsabhāṣyam– Tatra –

Bhā. – Among these (i.e., the five-fold functions of the Mind just named) –

प्रत्यक्षानुमानागमाः प्रमाणानि॥७॥

Pratyakṣānumānāgamāḥ pramāṇāni //7//

Sū. – 7. Perception, Inference, and Verbal Cognition are the Right Cognitions.

व्यासभाष्यम्—इन्द्रियप्रणालिकया चित्तस्य बाह्यवस्तूपरागात्तद्विषया सामान्य-विशेषात्मनोऽर्थस्य विशेषावधारणप्रधाना वृत्तिः प्रत्यक्षं प्रमाणम् । फलमविशिष्टः पौरुषेयश्चित्तवृत्तिबोधः । बुद्धेः प्रतिसंवेदी पुरुष इत्युपरिष्टादुपपादयिष्यामः । अनुमेयस्य तुल्यजातीयेष्वनुवृत्तो भिन्नजातीयेभ्यो व्यावृत्तः सम्बन्धो यस्तद्विषया सामान्यावधारणप्रधाना वृत्तिरनुमानम्, यथा देशान्तरप्राप्तेर्गतिमच्चन्द्रतारकं चैत्रवत्, विन्ध्यश्चाप्राप्तिरगतिः । आप्तेन दृष्टोऽनुमितो वार्थः परत्र स्वबोधसङ्क्रान्तये शब्देनोपदिश्यते । शब्दात्तदर्थविषया वृत्तिः श्रोतुरागमः । यस्याश्रद्धेयार्थो वक्ता न दृष्टानुमितार्थः स आगमः प्लवते । मूलवक्तरि तु दृष्टानुमितार्थे निर्विप्लवः स्यात्॥७॥

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Vyāsabhāṣyam– *Indriyapraṇālikayā cittasya bāhyavastū-parāgāttadviṣayā sāmānyaviśeṣātmano'rthasya viśeṣāvadhāraṇapradhānā vṛttiḥ pratyakṣaṁ pramāṇam/ phalamaviśiṣṭaḥ pauruṣeyaścittavṛttibodhaḥ / buddheḥ pratisaṁvedī puruṣa ityuparīṣṭādupapādayiṣyāmaḥ / anumeyasya tulyajātīyeṣvanuvṛtto bhinnajātīyebhyo vyāvṛttaḥ sambandho yastadviṣayā sāmānyāvadhāraṇapradhānā vṛttiranumānam, yathā deśāntaraprāptergatimaccandratārakaṁ caitravat, vindhyaścāprāptiragatiḥ / āptena dṛṣṭo'numito vārthaḥ paratra svabodhasaṅkrāntaye śabdeno-padiśyate/ śabdāttadarthaviṣayā vṛttiḥ śroturāgamaḥ / yasyāśraddheyārtho vaktā na dṛṣṭānumitā-rthaḥ sa āgamaḥ plavate/ mūlavaktari tu dṛṣṭānumitārthe nirviplavaḥ syāt //7//*

Bhā. – When the Mind is affected by the external object through the sense-organs, there appears a 'function 'thereof, which has the said external thing for its objective, and has, as its principal factor, the definite *cognition* of a certain particular aspect of the said object which has universal as well as particular aspects. It is this 'function' which constitutes the means of cognition called 'Perception'. What is brought about by this Perception is the cognition by the Spirit of the said Function of the Mind, this cognition being identical with the Function. In fact, the Spirit becomes the counter-image of the cognitive Mind (wherein the Spirit has become reflected) as we shall explain later on (under *Sū.* IV-22).

There is a certain relationship which is present in all those things that are of the same kind as the *object to be inferred* (Probandum), and which is absent in all those that are of a different kind; that 'Function of the mind ' which is based upon this relationship, and has as its principal factor the definite cognition of the universal aspect is that means of cognition which is called 'Inference' (the inferential Premise). For example – 'The Moon and the Stars have

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movement, because they go from place to place, like the man *Chaitra* (who has movement and goes from place to place), while the *Vindhya* Hill, not going from place to place, has no movement.'

When a trusted person has perceived or inferred something, and for the purpose of conveying that knowledge to another person, speaks of it to him by means of words, those words produce in the hearer's mind a 'function' having the said thing for its objective; this 'Function' is what is called 'Verbal Cognition'. If the person speaking of the thing is not trustworthy, not having actually seen or inferred the thing in question, then the Verbal Cognition resulting therefrom is fallible (unreliable); if however the person who spoke of it for the first time were one who had actually seen or inferred the thing (e.g., God, in the case of things spoken of in the Veda), then the Cognition derived from it would be infallible (and reliable).

NOTES

Cognition of the function of the Mind – The form of the function is – *This is a jar*; whereas that of the cognition is – *I perceive the jar.*

Identical, etc. – This is added in anticipation of the following objection : 'The cognition being in the Spirit, it cannot be the effect of a function of the Mind.' The sense of the reply is that the cognition of the Spirit is not *produced*; what happens is that the Consciousness of the Spirit, being reflected in the mirror of the Mind, is stamped with the character of the objective form then predominating in the Mind-function. Thus then, this Consciousness being identified with the Mind, with which again the function is identical, both come to have a common substrate; and as

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such the cognition of the Spirit is quite rightly said to be the effect of the *function* (*Vide Sū.* I.4).

Having as its principal factor, etc. – This serves to differentiate Perception from Inference. Though the universal character of things also appears in Perception, yet this is always subordinated to the Particular.

This definition of Perception implies direct cognition of all kinds, thus applying also to discriminative knowledge.

Later on – i.e., in *Sūtra* IV-22.

Common, etc. – This differentiates the definition from all kinds of Contradictory Inference.

Absent, etc. – This sets aside the *Too wide* and *Partial* Inferences.

Relationship – This relationship is constituted by the Middle Term. This sets aside the Incomplete Inference.

Principal factor, etc. – This differentiates the given definition from Perception.

A trustworthy person – The trustworthiness here implies the possession of the knowledge of truth, compassion, and the extreme subtle-sensitiveness of the sense-organs.

If the original speaker, etc. – This is added in order to validate the authority of the *Smṛtis*, where the original speaker is said to be God Himself.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्॥८॥

Viparyayo mithyājñānamatadrūpapratiṣṭham //8//

Sū. – 8. Misconception is false notion, abiding in a form which is not that of the object.

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व्यासभाष्यम्—स कस्मान्न प्रमाणम् । यतः प्रमाणेन बाध्यते, भूतार्थविषयत्वात्प्रमाणस्य । तत्र प्रमाणेन बाधनमप्रमाणस्य दृष्टम् । तद्यथा द्विचन्द्रदर्शनं सद्विषयेणैकचन्द्रदर्शनेन बाध्यत इति । सेयं पञ्चपर्वा भवत्यविद्या, अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशा इति । एत एव स्वसंज्ञाभिस्तमो मोहो महामोहस्तामिस्रोऽन्धतामिस्र इति । एते चित्तमलप्रसङ्गेनाभिधास्यन्ते॥८॥

Vyāsabhāṣyam– *Sa kasmānna pramāṇam / yataḥ pramāṇena bādhyate, bhūtārthaviṣayatvātpramāṇasya / tatra pramāṇena bādhanama-pramāṇasya dṛṣṭam / tadyathā dvicandradarśanaṁ sadviṣa-yeṇaikacandradarśanena bādhyata iti / seyaṁ pañcaparvā bhavatyavidyā, avidyāsmitā-rāgadveṣā-bhiniveśāḥ kleśā iti/ eta eva svasaṁjñābhistamo moho mahāmohastāmisro'ndhatāmisra iti/ ete cittamalapra-saṅgenābhidhāsyante //8//*

Bhā. – Question : "Why is not this right cognition?" *Answer* – Because it is set aside by a (subsequent) right cognition; as that alone is Right Cognition which has for its object something really existing in the external world. It has been found that a Right Cognition always sets aside a wrong one; *e.g.*, the notion of 'two moons' is set aside by the subsequent Right notion of the single moon.

It is this Misconception that has been called the 'Five-fold Nescience'; the five aspects of Nescience are the five Impediments – Illusion, Egoism, Attachment, Aversion and Yearning for Life. The same five are also known by their respective technical names : (1) *Tamas* (Darkness), (2) *Moha* (Delusion), (3) *Mahāmoha* (Great Delusion), (4) *Tāmisra* (Gloom), and (5) *Andhatāmisra* (Blinding Gloom). These will be defined in connection with the impurities of the Mind (under II. 3 *et. seq.*)

NOTES

Abiding, etc. – This includes "Doubt" also.

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False notion – Serves to set aside "Fancy"; because people ordinarily act professedly in accordance with "Fancy," but never with "False Notion".

Illusion, etc. – Cf. Sāṅkhyakārikā 48

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः।
तामिस्रोऽष्टादशधा तथा भवत्यन्धतामिस्रः॥

Bhedastamaso'ṣṭavidho mohasya
ca daśavidho mahāmohaḥ/
Tāmisro'ṣṭādaśadhā tathā
bhavatyandhatāmisraḥ //

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः॥९॥

Śabdajñānānupātī vastuśūnyo vikalpaḥ //9//

Sū. – 9. Fancy is (a notion) founded on an idea conveyed by words, (but) of which there is no (corresponding) object (in reality).

व्यासभाष्यम्—स न प्रमाणोपारोही, न विपर्ययोपारोही च । वस्तुशून्यत्वेऽपि शब्दज्ञानमाहात्म्यनिबन्धनो व्यवहारो दृश्यते, तद्यथा 'चैतन्यं पुरुषस्य स्वरूपमि'ति । यदा चितिरेव पुरुषस्तदा किमत्र केन व्यपदिश्यते? भवति च व्यपदेशे वृत्तिः, यथा 'चैत्रस्य गौरि'ति । तथा 'प्रतिषिद्धवस्तुधर्मा निष्क्रियः पुरुषः' । 'तिष्ठति बाणः', 'स्थास्यति', 'स्थित'— इति गतिनिवृत्तौ धात्वर्थमात्रं गम्यते । 'तथाऽनुत्पत्तिधर्मा पुरुष इति' उत्पत्तिधर्मस्याभावमात्रमवगम्यते न पुरुषान्वयी धर्मः । तस्माद्विकल्पितः स धर्मस्तेन चास्ति व्यवहार इति॥९॥

Vyāsabhāṣyam– *Sa na pramāṇopārohī, na viparyayopārohī ca/ vastuśūnyatve'pi śabdajñānamāhātmyanibandhano vyavahāro dṛśyate, tadyathā 'caitanyaṁ puruṣasya svarūpami'ti/ yadā citireva puruṣastadā kimatra kena vyapadiśyate? bhavati ca vyapadeśe vṛttiḥ, yathā 'caitrasya gauri'ti/ tathā 'pratiṣiddhavastudharmā niṣkriyaḥ puruṣaḥ'/ 'tiṣṭhati bāṇaḥ', 'sthāsyati', 'sthita'– iti gatinivṛttau dhātvarthamātraṁ gamyate/ 'tathā'nutpattidharmā puruṣa iti' utpatt-*

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idharmasyābhā-vamātramavagamyate na puruṣānvayī dharmaḥ / tasmādvikalpitaḥ sa dharmastena cāsti vyavahāra iti //9//

Bhā. – This cannot be included in 'Right Cognition,' nor in Misconception ; because though it has got no real object corresponding to it (and hence may be regarded as Misconception), yet in 'actual' usage it is found to be based on ideas conveyed by words [and hence cannot be regarded as Misconception]. For example, there is the assertion 'Consciousness is the form of the Spirit'; as a matter of fact, Consciousness itself is the Spirit; under the circumstances (as between Consciousness and Spirit), which could be (named and) qualified by which? Wherever there is *qualification* (it is always between two distinct things), as in the expression 'Caitra's Cow'; [where the *cow* is something totally distinct from *Caitra*]. [Second example of Fancy] When it is intended to deny, in the Spirit, the existence of all properties of things, the expression used is 'The Spirit is *without action'* [where the *negation of action* is predicated of the Spirit, which is qualified by that *negation*; and yet under the Sāṅkhya system *negation* is not the *property of anything*, hence the notion that the Spirit is without *action* can have no corresponding reality.] [Third example of baseless Fancy] – We have such expressions as 'The Arrow *stays, 'will stay*, *has stayed*,' where what is really connoted is only the *cessation (negation) of movement* denoted by the root [and yet what qualifies the Arrow is made to appear as a *positive* character of *stagnation*, and that also in its three *positive* gradual stages of present, future and past; this is pure *Fancy*] – [*Fourth example*] *Similarly*, there is the expression 'The Spirit has the quality of being unborn'; where what is actually connoted is only the *negation* of the character of *being*

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born, and not any *positive* quality actually present in the Spirit; hence the notion of such positive quality must be regarded as a *Fancied* one; and it is on this Fancy that the said expression and usage are based.

NOTES

This cannot, etc. – This is added in order to guard against the possibility of Fancy being included in Verbal Cognition, (because based on a knowledge of words), or in Misconception (because devoid of an object). The two qualifications in the *Sūtra* are such that the first precludes Fancy from Misconception, and the second from Right (verbal) Cognition.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा॥ १०॥

Abhāvapratyayālambanā vṛttirnidrā //10//

Sū. – 10. 'Sleep-Cognition' is a function based upon that (*Tamas*-Attribute) which is the cause of the absence (of ordinary Cognition).

व्यासभाष्यम्—सा च सम्प्रबोधे प्रत्यवमर्शात्प्रत्ययविशेषः । कथम्? सुखमहमस्वाप्सम्, प्रसन्नं मे मनः प्रज्ञां मे विशारदीकरोति । दुःखमहमस्वाप्सम्, स्त्यानं मे मनो भ्रमत्यनवस्थितम् । गाढं मूढोऽहमस्वाप्सम्; गुरूणि मे गात्राणि, क्लान्तं मे चित्तम्; अलसं मुषितमिव तिष्ठतीति । स खल्वयं प्रबुद्धस्य प्रत्यवमर्शो न स्यादसति प्रत्ययानुभवे; तदाश्रिताः स्मृतयश्च तद्विषया न स्युः । तस्मात्प्रत्ययविशेषो निद्रा । सा च समाधावितरप्रत्ययवन्निरोद्धव्येति॥ १०॥

Vyāsabhāṣyam–*Sā ca samprabodhe pratyavamarśāt-pratyayaviśeṣaḥ / katham? sukhamahamasvāpsam, prasannaṁ me manaḥ prajñāṁ me viśāradīkaroti/ duḥkhamahama-svāpsam, styānaṁ me mano bhramatyanavasthitam/ gāḍhaṁ mūḍho'ham-asvāpsam; gurūṇi me gātrāṇi, klāntaṁ me cittam; alasaṁ muṣitamiva tiṣṭhatīti/ sa khalvayaṁ prabuddhasya pratyavamarśo na syādasati pratyayānubhave; tadāśritāḥ*

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smṛtayaśca tadviṣayā na syuḥ / tasmātpratyayaviśeṣo nidrā / sā ca samādhāvitarapratya-yavanniroddhavyeti //10//

Bhā. – This 'sleep-cognition' has been regarded as a particular kind of (positive) *cognition* (and not mere *absence of cognition*, unconsciousness), because it is actually recalled on waking. "How?" [Cognition during deep sleep is often *recalled* in the following forms] – (a) ' I have slept comfortably, my mind is happy and it has cleared my intellect'; [this is the form of *recalling* when during the deep sleep the predominating *Tamas*-attribute has been accompanied by a touch of the *Sattva*-attribute] ; (b) 'I have slept badly, my mind is dull and wanders listlessly'; [when during the sleep the predominating *Tamas*-attribute has been accompanied by a touch of the *Rajas*-attribute]; (c) 'In sheer stupidity, I have slept heavily, my limbs are heavy and my mind, sad and lazy, feels as if it had been robbed'; [when during the sleep, the *Tamas*-attribute has been functioning entirely by itself, and has not been affected either by *Sattva* or *Rajas*]. All this 'recalling' by a person on waking would not have been there, if there had been no cognition during sleep; the reminiscences also, connected with sleep, could not have referred to those cognitions. For all these reasons 'sleep' must be regarded as a particular kind of *Cognition*; so that this (Sleep-cognition) also has to be inhibited, like other cognitions, during Communion.

NOTES

Pratyaya – This word occurring in the *Bhāṣya*, stands for 'cognition'; it is different from the same word occurring in the *Sūtra*, where according to Vācaspati Miśra, it stands for *cause*.

I have slept, etc. – although during deep sleep, the preponderating element is that of the *Tamas*-attribute, the

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differences are due to the degree of activity of the other two attributes, *Sattva* and *Rajas*. The three kinds of sleep described owe their difference to the preponderance of one or other of the attributes during sleep.

Has to be inhibited – Because abounding in *Tamas*, it hinders both kinds of Communion.

अनुभूतविषयासम्प्रमोषः स्मृतिः॥११॥

Anubhūtaviṣayāsampramoṣaḥ smṛtiḥ //11//

Sū. – 11. 'Remembrance' is that function in which there is no trespassing beyond the object that has been cognised.

व्यासभाष्यम्—किं प्रत्ययस्य चित्तं स्मरत्याहोस्विद्विषयस्येति? ग्राह्योपरक्तः प्रत्ययो ग्राह्यग्रहणोभयाकारनिर्भासस्तथाजातीयकं संस्कारमारभते । स संस्कारः स्वव्यञ्जकाञ्जनस्तदाकारामेव ग्राह्यग्रहणोभयात्मिकां स्मृतिं जनयति । तत्र ग्रहणाकारपूर्वा बुद्धिः; ग्राह्याकारपूर्वा स्मृतिः । सा च द्वयी— भावितस्मर्तव्या चाभावितस्मर्तव्या च । स्वप्ने भावितस्मर्तव्या, जाग्रत्समये त्वभावितस्मर्तव्येति । सर्वाश्चैताः स्मृतयः प्रमाणविपर्ययविकल्पनिद्रास्मृतीनामनुभवात्प्रभवन्ति । सर्वाश्चैता वृत्तयः सुखदुःखमोहात्मिकाः । सुखदुःखमोहाश्च क्लेशेषु व्याख्येयाः । सुखानुशयी रागः, दुःखानुशयी द्वेषः, मोहः पुनरविद्येति । एताः सर्वा वृत्तयो निरोद्धव्याः । आसां निरोधे सम्प्रज्ञातो वा समाधिर्भवत्यसम्प्रज्ञातो वेति॥११॥

Vyāsabhāṣyam–*Kiṁ pratyayasya cittaṁ smaratyāhosvidviṣayasyeti? grāhyoparaktaḥ pratyayo grāhyagrahaṇobhayākāranirbhāsastathājātīyakaṁ saṁskāra-mārabhate/ sa saṁskāraḥ svavyañjakāñjanastadākārāmeva grāhyagrahaṇobhayātmikāṁ smṛtiṁ janayati / tatra grahaṇākārapūrvā buddhiḥ; grāhyākārapūrvā smṛtiḥ / sā ca dvayī– bhāvitasmartavyā cābhāvita-smartavyā ca/ svapne bhāvitasmartavyā, jāgratsamaye tvabhāvitasmartavyeti/ sarvāścaitāḥ smṛtayaḥ pramāṇavi paryayavikalpanidrāsmṛtīnāmanubhavāt-prabhavanti/ sarvāścaitā vṛtta-yaḥ sukhaduḥkhamohātmikāḥ/*

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sukhaduḥkhamohāśca kleśeṣu vyākhyeyāḥ / sukhānuśayī rāgaḥ, duḥkhānuśayī dveṣaḥ, mohaḥ punaravidyeti/ etāḥ sarvā vṛttayo niroddhavyāḥ / āsāṁ nirodhe samprajñāto vā samādhi-rbhavat-yasamprajñāto veti //11/

Bhā – Question : "Does the Mind *remember* the (previous) *Cognition* or the *object* (of that Cognition)?"

Answer : What happens is as follows : The *cognition is* coloured by the form of its *object*, and as such it always appears in the (mixed) form of both *Cognition* and *cognised* (object); the impression also that this cognition creates is of the same mixed character; so that this impression having the same form as its own generator, brings about the *Remembrance* which also bears the same mixed imprint of the (original) Cognition and its object.

[The difference between the *Cognition* and its *Remembrance* lies in the fact that] of these two, in the (*Cognition*, the form of the *Cognition* itself predominates (over that of the *cognised object*), while in the *Remembrance*, it is the form of the cognised object that comes first.

This Remembrance is of two kinds – (l) That in which the *remembered* object is *assumed* (unreal), and (2) that in which the *remembered object is not assumed* (real). The remembrance that We have in Dreams is that in which the remembered object is *assumed*, while that which we have during the waking state is that in which the remembered object is *not assumed.*

All Remembrances have their source in the apprehension due to Right Cognition, Misconception, Fancy, Sleep-cognition and Remembrance. All these five functions partake of the nature of Pleasure, Pain and

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Delusion (as expressions of the three Attributes of *Sattva*, *Rajas* and *Tamas*); and Pleasure, Pain and Delusion are going to be described as included among the *Afflictions*, the Affliction of 'Attachment' being due to Pleasure, that of 'Aversion' being due to Pain and that of 'Delusion ' being Illusion itself. All these functions then have to be *inhibited*; and it is only on the inhibition of these that the *conscious* as well as *unconscious* Communion comes about.

NOTES

Remembrance differs from the preceding functions in this that the aforesaid functions lead to the cognition of things not already known, whereas Remembrance can never go beyond the field of past experience.

Remembrance, etc. – This *precedence* of the cognised object lies in the fact of its having already been the object of some previous function. Thus the definition of Remembrance comes to be that it is the function having for its object something that has already been the object of a previous function. And this is the "not trespassing" mentioned in the aphorism.

This Remembrance is of two kinds – This is added in order to meet the assertion that in dreams memory is found to be touching unknown regions. The sense of the reply is that what we find in a dream is not real recollection but only a semblance thereof.

व्यासभाष्यम्– अथासां निरोधे क उपाय इति–

Vyāsabhāṣyam–*Athāsāṁ nirodhe ka upāya iti*–

Bhā. – *Question* : "What is the means for the inhibition of these 'functions'?"

अभ्यासवैराग्याभ्यां तन्निरोधः॥१२॥

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Abhyāsavairāgyābhyāṁ tannirodhaḥ //12//

Sū. – 12. From Practice and Dispassion, (follows) their inhibition.

व्यासभाष्यम्—चित्तनदी नामोभयतो वाहिनी । वहति कल्याणाय वहति पापाय च । या तु कैवल्यप्राग्भारा विवेकविषयनिम्ना सा कल्याणवहा, संसारप्राग्भारा-ऽविवेकविषयनिम्ना पापवहा । तत्र वैराग्येण विषयस्रोतः खिलीक्रियते, विवेकदर्शनाभ्यासेन विवेकस्रोत उद्घाट्यत इत्युभयाधीनश्चित्तवृत्तिनिरोधः॥१२॥

Vyāsabhāṣyam–*Cittanadī nāmobhayato vāhinī/ vahati kalyāṇāya vahati pāpāya ca/ yā tu kaivalyaprāgbhārā vivekaviṣayanimnā sā kalyāṇavahā, saṁsāraprāgbhārā' viveka-viṣayanimnā pāpavahā/ tatra vairāgyeṇa viṣayasrotaḥ khilīkriyate, vivekadarśanā-bhyāsena vivekasrota udghāṭyata ityubhayādhīnaścitta-vṛttinirodhaḥ //12//*

Bhā. – The Mind riverlike flows both ways; it flows for good, and it flows for evil. That which flows towards the heights of *Isolation* through the valley of *Discrimination* is said to 'flow for good'; while that which flows towards Birth and Rebirth, through the valley of Non-discrimination is said to 'flow for evil'. Dispassion serves to attenuate the flow through worldly objects and the Practice of Discrimination serves to enliven the flow through Discriminative Wisdom. In this way the 'Inhibition of the Functions of the Mind' is dependent upon both Practice and Dispassion.

NOTES

Towards Isolation, etc. – *i.e.* Having its end in Isolation and its current flowing through discrimination of Spirit from Matter.

Attenuate – stop.

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तत्र स्थितौ यत्नोऽभ्यासः॥१३॥

Tatra sthitau yatno'bhyāsaḥ //13//

Sū. – 13. Of these, Practice consists in the effort towards calmness.

व्यासभाष्यम्—चित्तस्यावृत्तिकस्य प्रशान्तवाहिता स्थितिः, तदर्थः प्रयत्नो वीर्यमुत्साहः । तत्सम्पिपादयिषया तत्साधनानुष्ठानमभ्यासः॥१३॥

Vyāsabhāṣyam– *Cittasyāvṛttikasya praśāntavāhitā sthitiḥ, tadarthaḥ prayatno vīryamutsāhaḥ / tatsampipādayiṣayā tatsādhanā-nuṣṭhānamabhyāsaḥ //13//*

Bhā. – *Calmness* stands for the quiet flow of the Mind-river undisturbed by the Functions; the *effort towards* this 'calmness' is in the form of courageous and spirited endeavour to attain it ; and it is the having recourse to this means of accomplishing it which constitutes *Practice.*

NOTES

Undisturbed by the Functions; i.e., by those Functions, that abound in the attributes of *Rajas* and *Tamas*. This is added by the commentator in consideration of Concrete Communion which. abounds in the Attribute of *Sattva*.

Having recourse, etc. – The means are *Restraint* and the rest to be described in Sec. II.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः॥१४॥

Sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ //14//

Sū. – 14. And that (Practice) becomes firmly grounded when it is followed for a long time and unremittingly, with proper devotion.

व्यासभाष्यम्—दीर्घकालासेवितो, निरन्तरासेवितः, सत्कारासेवितः । तपसा, ब्रह्मचर्येण, विद्यया श्रद्धया च सम्पादितः सत्कारवान्दृढभूमिर्भवति । व्युत्थान-संस्कारेण द्रागित्येवानभिभूतविषयः इत्यर्थः॥१४॥

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Vyāsabhāṣyam– *Dīrghakālāsevito, nirantarāsevitaḥ, satkārāsevitaḥ / tapasā, brahmacaryeṇa, vidyayā śraddhayā ca sampāditaḥ satkāravāndṛḍhabhūmirbhavati/ vyutthāna-saṁskāreṇa drāgityevānabhibhūtaviṣaya ityarthaḥ //14//*

Bhā. – Being followed 'for a long time' and 'unremittingly ' and accomplished by means of austerity, celibacy, knowledge and faith, and as such, being equipped with *proper devotion*, the said Practice becomes 'firmly grounded' ; that is to say, its objective is not then easily obstructed by the reaction of the distracted (pre-communion) stage.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्॥१५॥

Dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṁjñā vairāgyam//15//

Sū. – 15. When one is free from thirst for 'visible' and 'scriptural' objects, he attains the (lower) Dispassion named 'Subjugation'.

व्यासभाष्यम्—स्त्रियोऽन्नं पानमैश्वर्यमिति दृष्टविषये वितृष्णस्य स्वर्गवैदेह्य-प्रकृतिलयत्वप्राप्तावानुश्रविकविषये वितृष्णस्य; दिव्यादिव्यविषयसम्प्रयोगेऽपि चित्तस्य विषयदोषदर्शिनः प्रसंख्यानबलादनाभोगात्मिका हेयोपादेयशून्या वशीकारसंज्ञा वैराग्यम्॥१५॥

Vyāsabhāṣyam– *striyo'nnaṁ pānamaiśvaryamiti dṛṣṭaviṣaye vitṛṣṇasya svargavaidehyaprakṛtilayatvaprāptāvā-nuśravikaviṣaye vitṛṣṇasya, divyādivyaviṣayasamprayoge'pi cittasya viṣayadoṣadarśinaḥ prasaṁkhyānabalādanābho-gātmikā heyopādeyaśūnyā vaśīkārasaṁjñā vairāgyam //15//*

Bhā. – When one becomes free from all 'thirst,' longing, for all 'visible' (temporal) objects – such as women, food, drink and property, and also for all 'scriptural' objects such as the 'attainment of heaven,' 'disembodiment,' 'dissolution into Root-Matter,' after that, even though he may come into contact with celestial and

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mundane things, his Mind perceives the defects of all these things; whereupon through the force of the true knowledge of things, there follows that condition of the Mind wherein it does not take any notice of things, either as to be acquired or rejected; this is what constitutes that (lower) Dispassion which is named ' Subjugation'.

NOTES

The Mind, noticing the discrepancies, becomes indifferent to the various objects of sense, and to this indifference is given the name of *Vaśīkārasaṅjñā*. This is the lower 'Dispassion'.

Defects – i.e., the fact of their being beset with the three kinds of pain, being transient and so forth.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्॥१६॥

Tatparaṁ puruṣakhyāterguṇavaitṛṣṇyam //16//

Sū. – 16. When from the knowledge of the Spirit, there follows 'freedom from thirst' for (indifference towards) the Attributes themselves, it is the higher *Dispassion.*

व्यासभाष्यम्—दृष्टानुश्रविकविषयदोषदर्शी विरक्तः पुरुषदर्शनाभ्यासात्तच्छुद्धिप्रविवेकाप्यायितबुद्धिर्गुणेभ्यो व्यक्ताव्यक्तधर्मकेभ्यो विरक्त इति । तद्द्वयं वैराग्यम्। तत्र यदुत्तरं तज्ज्ञानप्रसादमात्रम्, यस्योदये प्रत्युदितख्यातिरेवं मन्यते — प्राप्तं प्रापणीयम्, क्षीणाः क्षेतव्याः क्लेशाः, छिन्नः श्लिष्टपर्वा भवसङ्क्रमः, यस्याविच्छेदाज्जनित्वा म्रियते, मृत्वा च जायत इति । ज्ञानस्यैव पराकाष्ठा वैराग्यम् । एतस्यैव हि नान्तरीयकं कैवल्यमिति॥१६॥

Vyāsabhāṣyam– *Dṛṣṭānuśravikaviṣayadoṣadarśī viraktaḥ puruṣadarśanābhyāsāttacchuddhipravivekāpyāyitabuddhirguṇebhyo vyaktā-vyaktadharmakebhyo virakta iti/ taddvayaṁ vairāgyam/ tatra yaduttaraṁ tajjñānaprasādamātram, yasyodaye pratyuditakhyātirevaṁ manyate – prāptaṁ prāpaṇīyam, kṣīṇāḥ kṣetavyāḥ kleśāḥ, chinnaḥ śliṣṭaparvā bhavasaṅkramaḥ,*

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yasyāvicchedājjanitvā mriyate, mṛtvā ca jāyata iti/ jñānasyaiva parākāṣṭhā vairāgyam/ etasyaiva hi nāntarīyakaṁ kaivalyamiti //16//

Bhā. – There are two kinds of Dispassion : (1) when the man recognises the defects in all objects, 'visible' as well as 'scriptural', he acquires Dispassion or Disgust for them; and (2) when the man has 'practised' the knowledge of the Spirit, his mind becomes fully contented with the supreme discriminating wisdom brought about by the purity of the said Practice; thereupon he becomes disgusted with the Attributes themselves, in their 'manifested' as well as 'unmanifested' forms. These are the two kinds of Dispassion; the latter of which is in the form of pure effulgence of wisdom; on the appearance of this effulgence, the man, with Wisdom fully dawning, comes to reflect as follows – 'what had to be attained, has been obtained, the *afflictions* that had to be dertroyed have been destroyed, cut off is that thickly interwoven chain of Birth and Rebirth, whose continuance causes the death of the born and the re-birth of the dead.'

In fact, Dispassion is the highest stage of Wisdom; and the invariable concomitant of this is *Isolation* itself.

NOTES

Purity – Freedom from the *Rajas* and *Tamas* Attributes.

Two kinds of Dispassion – The first form appears when the Mind remains contaminated by particles of the *Rajas* attribute, having all taint of *Tamas* completely washed away by the excess of *Sattva*. This may belong even to the *Tauṭikas* (those whose aim ends in the nine forms of Contentment), who thereby attain to "dissolution into nature" [Cf. Sāṅkhyakārikā : "*Vairāgyāt prakṛtilayaḥ* etc.,."]

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Pure effulgence of wisdom – The epithet "pure" precludes all objectivity from this Dispassion. This second form is free even from the slightest contamination of *Rajas*, and rests glorying in pure *Sattva*. Hence its "Effulgence", though effulgence forms the very nature of the Mind, yet as this latter abounds in the impurities of *Rajas* and *Tamas*, its pristine effulgence becomes clouded. When however the impurities have been washed off, there is full effulgence, all in all.

What had to be destroyed, etc. – The following assertions state the reasons for the preceding ones. Vide II. 12; II. 13; IV. 29 and IV. 31.

व्यासभाष्यम्— अथोपायद्वयेन निरुद्धचित्तवृत्तेः कथमुच्यते सम्प्रज्ञातः समाधिरिति —

Vyāsabhāṣyam– *Athopāyadvayena niruddhacittavṛtteḥ kathamucyate samprajñātaḥ samādhiriti–*

Bhā. – Question : "How do you describe the Concrete Communion which comes to the man who has inhibited the Functions by the two means (of Practice and Dispassion)?"

Answer :

वितर्कविचारानन्दाऽस्मितानुगमात्सम्प्रज्ञातः ॥ १७॥

Vitarkavicārānandā'smitānugamātsamprajñātaḥ //17//

Sū. – 17. The Concrete (Communion) is that which is attended by Perception, Conception, Joy and Self-consciousness.

व्यासभाष्यम्—वितर्कश्चित्तस्यालम्बने स्थूल आभोगः, सूक्ष्मो विचारः, आनन्दो ह्लादः, एकात्मिका संविदस्मिता । तत्र प्रथमश्चतुष्टयानुगतः समाधिः सवितर्कः । द्वितीयो वितर्कविकलः सविचारः । तृतीयो विचारविकलः सानन्दः । चतुर्थस्तद्विकलोऽस्मितामात्र इति । सर्व एते सालम्बनाः समाधयः॥ १७॥

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Vyāsabhāṣyam– *Vitarkaścittasyālambane sthūla ābhogaḥ, sūkṣmo vicāraḥ, ānando hlādaḥ, ekātmikā saṁvidasmitā / tatra prathamaśca-tuṣṭayānugataḥ samādhiḥ savitarkaḥ / dvitīyo vitarkavikalaḥ savicāraḥ / tṛtīyo vicāravikalaḥ sānandaḥ / caturthastadvikalo'-smitāmātra iti/ sarva ete sālambanāḥ samādhayaḥ //17//*

Bhā. – (1) "Perception" is the gross cognition of the object on which the Mind is fixed; (2) "Conception" is the subtler cognition of the same; (3) "Joy" is delight; (4) "Self-consciousness" is the cognition of identity.

The *first* Communion, the 'Perceptional,' is attended by all these four; the *second*, the 'Conceptional,' is free from Perception; the *third*, the 'Joyous,' is free from Conception; and the *fourth*, pure Self-consciousness, is free from Joy.

All these kinds of Communion have a concrete substratum [hence they are called *Concrete*].

NOTES

Gross cognition – the "perception" is called "gross" because the objects are such. Such objects are the Deities conceived as having four arms, yellow clothing, etc., etc.

Subtle – *i.e.*, Conception has for its objects the subtle primary elements, and the rest.

Joy refers to the Sense-organs. The conception of the Mind with regard to the gross aspect of the sense-organs is "joy". The senses are the products of Self-consciousness in which the attribute of Goodness predominates; and Goodness is pleasant; therefore the senses are also pleasing; consequently the Conception by means of these is "joyous".

Cognition of identity; this describes meditation in regard to the perceiver.

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व्यासभाष्यम्— अथासम्प्रज्ञातः समाधिः किमुपायः किंस्वभावो वेति ?

Vyāsabhāṣyam– *Athāsamprajñātaḥ samādhiḥ kimupāyaḥ kiṁsvabhāvo veti?*

Bhā. – Question : "What then is the nature of Abstract Communion and what are the means of attaining it?"

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः॥१८॥

Virāmapratyayābhyāsapūrvaḥ saṁskāraśeṣo'nyaḥ //18//

Answer :

Sū. – 18. The other (*i.e.* the Abstract Communion) is that in which the Impression is all that remains and which is preceded (brought about) by the practice of that (Dispassion) which has brought about the cessation (of the Functions).

व्यासभाष्यम्—सर्ववृत्तिप्रत्यस्तमये संस्कारशेषो निरोधश्चित्तस्य समाधिरसम्प्रज्ञातः । तस्य परं वैराग्यमुपायः । सालम्बनो ह्यभ्यासस्तत्साधनाय न कल्पत इति विरामप्रत्ययो निर्वस्तुक आलबनीक्रियते । स चार्थशून्यः । तदभ्यासपूर्वकं चित्तं निरालम्बनमभावप्राप्तमिव भवतीत्येष निर्बीजः समाधिरसम्प्रज्ञातः॥१८॥

Vyāsabhāṣyam– *Sarvavṛttipratyastamaye saṁskāraśeṣo nirodhaścittasya samādhirasamprajñātaḥ / tasya paraṁ vairāgyamupāyaḥ / sālambano hyabhyāsastatsādhanāya na kalpata iti virāmapratyayo nirvastuka ālabanīkriyate/ sa cārthaśūnyaḥ / tadabhyāsapūrvakaṁ cittaṁ nirālambana-mabhāvaprāptamiva bhavatītyeṣa nirbījaḥ samādhira-samprajñātaḥ //18//*

Bhā. – When all the functions have ceased and the Impressions alone remain behind, then we have that 'Inhibition of the Mind' which constitutes Abstract Communion; and the means of bringing this about consists in the Higher Dispassion.

In as much as Practice based upon a concrete substratum is unable to bring about this Abstract

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Communion, it is made to rest upon that 'cause of cessation of functions' (*i.e.*, Dispassion) which does not rest upon any such substratum; this latter Dispassion is devoid of a concrete foundation; hence *practice* of this leads to the Mind also becoming so devoid of concrete basis as if it had been reduced to a nullity – [its Functions having ceased, it is as good as non-existent]. This Communion thus is 'seedless' (without a concrete substratum), and hence called. 'Abstract'.

NOTES

Inhibition – of the functions.

In as much as etc. – This is added in order to show why the lower form of Dispassion cannot lead to abstract Communion. As a rule, the cause is of the same nature as the effect; hence we cannot postulate the *Concrete* Dispassion as a cause of the non-concrete or Abstract Communion. Therefore the cause of the Abstract Communion must be that meditation which is called "the Cloud of Virtue", which owes its existence to pure *Sattva*, following on the complete destruction of the impurities of *Rajas* and *Tamas*, and which also is 'not concrete' on account of its having transcended all material things, and as such resting within itself.

Nullity – because of the absence of its effects, in the form of the functions.

Seedless – *i.e.*, beyond the range of the 'seeds' in the shape of the *Afflictions* and *Karmic Residua*.

व्यासभाष्यम्—स खल्वयं द्विविधः उपायप्रत्ययो भवप्रत्ययश्च । तत्रोपाय-प्रत्ययो योगिनां भवति।

Vyāsabhāṣyam– *Sa khalvayaṁ dvividhaḥ upāyapratyayo bhavapratyayaśca/ tatropāyapratyayo yoginām bhavati /*

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Bhā. – This Communion is of two kinds – The *Bhavapratyaya* (due to Illusion) and the *Upāyapratyaya* (brought about by Modes). Of these the latter belongs to the adepts in Yoga (who are on the point of being 'liberated').

भवप्रत्ययो विदेहप्रकृतिलयानाम्॥१९॥

Bhavapratyayo videhaprakṛtilayānām //19//

Sū. – 19. The Communion 'Due to Illusion' is found among 'Incorporeal Beings' and 'Beings absorbed in Nature'.

व्यासभाष्यम्—विदेहानां देवानां भवप्रत्ययः । ते हि स्वसंस्कारमात्रोपगेन चित्तेन कैवल्यपदमिवानुभवन्तः स्वसंस्कारविपाकं तथाजातीयकमतिवाहयन्ति । तथा प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलीने कैवल्यपदमिवानुभवन्ति, यावन्न पुनरावर्ततेऽधिकारवशाच्चित्तमिति॥१९॥

Vyāsabhāṣyam– *Videhānāṁ devānāṁ bhavapratyayaḥ / te hi svasaṁskāra-mātropagena cittena kaivalyapadamivānubhavantaḥ svasaṁskāravipākaṁ tathājātīyakamativāhayanti/ tathā prakṛtilayāḥ sādhikāre cetasi prakṛtilīne kaivalyapadamivānubhavanti, yāvanna punarāvartate ́dhikāravaśāccittamiti //19//*

Bhā – The Communion 'due to Illusion' is found among the 'Incorporeal Beings,' i.e., the Deities; as these Beings have their mind reduced to the state of mere Impression (of the Functions which themselves have ceased), and through this Mind, they experience what appears to be Isolation, and thus go through the connate consequences of the said Impressions [and on the exhaustion of these they return again to the wheel of Metempsychosis]. Similarly the 'Beings absorbed into Nature,' have their Mind still active in the sense of having something to be accomplished, and become absorbed into Nature (Root-matter); whereupon they experience what appears to be Isolation, so long as the Mind does not revert by force of what is still left to be accomplished.

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NOTES

Yogins – those who have reached the stage of being on the point of 'Liberation'. This implies that the *Bhavapratyaya* is to be avoided by those seeking Liberation.

Incorporeal – Thus described by Vācaspati Miśra: "Thinking either one of the elements or one of the senses to be their Spirit, contemplating on these, and hence having their Mind coloured by a desire for these, these persons, on death, become absorbed either into the senses or into the subtle Elements, and their Mind consists only of the Impressions and they no longer have the 'six- sheathed' physical body."

Vijñāna Bhikṣu (Yogasāra, pp. 40-41, Trans.) defines the *Bhavapratyaya* as 'due to birth,''natural' and the *Upāyapratyaya* as 'due to means,''artificial'; he makes the former superior to the latter. This is not in keeping with the *Bhāṣya*, which has been rightly interpreted by Vācaspati Miśra.

Experiencing isolation as it were by means etc.; the similarity between Isolation and this state of the Mind of the Incorporeal Beings lies in *being devoid of functions*; the dissimilarity consists in the fact of the Mind being active and bearing a balance of the Impressions of past Functions.

Carry over etc. – *i.e.*, are born again.

Something to be accomplished – what is to be accomplished by the Mind is discriminative knowledge; and until that is accomplished the man with the Mind has to be born *again and again.*

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श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्॥ २०॥

Śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām //20//

Sū. – 20. That preceded (brought about) by Earnestness, Zeal, Retrospection, Composure and Wisdom is found among others (*i.e.*, the adepts in Yoga).

व्यासभाष्यम्—उपायप्रत्ययो योगिनां भवति । श्रद्धा चेतसः सम्प्रसादः । सा हि जननीव कल्याणी योगिनं पाति । तस्य हि श्रद्दधानस्य विवेकार्थिनो वीर्यमुपजायते । समुपजातवीर्यस्य स्मृतिरुपतिष्ठते । स्मृत्युपस्थाने च चित्तमनाकुलं समाधीयते । समाहितचित्तस्य प्रज्ञाविवेक उपावर्तते । येन यथावद् वस्तु जानाति । तदभ्यासात्तद्विषयाच्च वैराग्यादसम्प्रज्ञातः समाधिर्भवति॥ २०॥

Vyāsabhāṣyam– *Upāyapratyayo yoginām bhavati/ śraddhā cetasaḥ samprasādaḥ / sā hi jananīva kalyāṇī yoginaṁ pāti/ tasya hi śraddadhānasya vivekārthino vīryamupajāyate/ samupajāta-vīryasya smṛtirupatiṣṭhate/ smṛtyupasthāne ca cittamanākulaṁ samādhīyate/ samāhitacittasya prajñāviveka upāvartate/ yena yathāvad vastu jānāti/ tadabhyāsātta-dviṣayācca vairāgyādasamprajñātaḥ samādhirbhavati //20//*

Bhā. – The second kind *abstract Communion,* that 'brought about by Modes' – is found among the *Adepts in yoga.*

Śraddhā here stands for *Earnestness* of *Mind*; this Earnestness protects the young Adept like his mother. In the man who has this *Earnestness,* i.e., longs for discrimination, there appears *Vīrya Zeal.* On the appearance of this *Zeal*, there follows *Smṛti*, *Retrospection.* On Retrospection, the Mind becomes free from perturbation, hence calm and composed. When the mind has become calm and composed, there appears Wisdom, *i.e.*, Discrimination, on account of which the man comes to understand the real state of things. From the 'Practice' of these and 'Dispassion' against the objects presenting themselves to him during each of these stages, there follows Abstract Commnnion.

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NOTES

Protects – *i.e.*, keeps him from erring paths and fixed to the one true path of salvation.

Retrospection is explained by Vācaspati Miśra. as *Dhyāna* (Reflection).

Discrimination – Vācaspati Miśra has taken the expression *prajñā-viveka* as a copulative compound, explaining it as '*viveka*,' *excellence*, of '*prajñā*,' *wisdom*. It is better to take the two terms as separate words, *viveka* (in its usual sense of discrimination) being a paraphrase for *prajñā* (*wisdom*).

Follows etc. – Inhibition following on the discriminative knowledge of the Spirit puts a stop to the activity of the Mind, whose ends have been all fulfilled by that time.

व्यासभाष्यम्—ते खलु नव योगिनो मृदुमध्याधिमात्रोपाया भवन्ति; तद्यथा-मृदूपायो मध्योपायोऽधिमात्रोपाय इति । तत्र मृदूपायस्त्रिविधो मृदुसंवेगो मध्यसंवेगस्तीव्रसंवेग इति; तथा मध्योपायस्तथाधिमात्रोपाय इति । तत्राधिमात्रोपायानाम्—

Vyāsabhāṣyam– *Te khalu nava yogino mṛdumadhyādhimātropāyā bhavnti; tadyathā – Mṛdūpāyo madhyopāyo'dhimātropāya iti / tatra mṛdūpāyastrividho mṛdusaṇvego madhyasaṇvegastīvrasaṇvega iti; tathā madhyopāyastathādhimātropāya iti / tatrādhimātropāyānām–*

Bhā. – There are nine classes of *Yogic Adepts* according as their modes are *mild*, moderate or *intense*. For example first of all there is (1) one whose 'modes' are *mild*, (2) one whose 'modes' are *moderate*, and (3) one whose 'modes' are intense; again, the first of these, 'one whose modes are mild' is of three kinds – (1) *with mild*

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Dispassion, (2) *with moderate Dispassion*, and (3) *with ardent Dispassion* ; 'one whose modes are mild' is also of these three kinds [*i.e.*, the *mildly dispassionate*, the *moderately dispassionate* and the *ardently dispassionate*]; similarly the third also – 'one whose modes are intense' is of these three kinds.

From among these, for 'those whose modes are intense'–

तीव्रसंवेगानामासन्नः॥ २१॥

Tīvrasaṁvegānāmāsannaḥ //21//

Sū. – 21. and whose Dispassion is *ardent* [attainment of Communion and its ends] is near at hand

व्यासभाष्यम्—समाधिलाभः समाधिफलं च भवतीति॥ २१॥

Vyāsabhāṣyam– *Samādhilābhaḥ samādhiphalaṁ ca bhavatīti //21//*

Bhā. – The words *samādhilābhaḥ samādhiphalaṁ ca bhavati* are understood; the meaning being that the attainment of Communion and its ends are near at hand

NOTES

Mild modes, etc. – These "modes" are Earnestness and the rest just described under *Sū.* 20.

Mildly dispassionate – Vācaspati Miśra explains '*Saṁvega*' as *Vairāgya*, 'Dispassion'; though Bhojadeva and Vijñāna Bhikṣu both explain it as "energetic exertion" or "impetuosity". The mildness or the excessiveness of these is due to ante-natal causes.

Its ends – The Abstract Communion is the 'end' of *concrete* Communion and Isolation is the 'end' of *Abstract* Communion.

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मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः॥२२॥

Mṛdumadhyādhimātratvāttato´pi viśeṣaḥ //22//

Sū. – 22. There is a further distinction, on account of the 'mild,' the 'moderate' and the ' intense' character [of the *ardentness* of Dispassion.]

व्यासभाष्यम्—मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति, ततोऽपि विशेषः, तद्विशेषान्मृदुतीव्रसंवेगस्यासन्नः, ततो मध्यतीव्रसंवेगस्यासन्नतरः तस्मादधिमात्र-तीव्रसंवेगस्याधिमात्रोपायस्याप्यासन्नतमः समाधिलाभः समाधिफलञ्चेति॥२२॥

Vyāsabhāṣyam– *Mṛdutīvro madhyatīvro´dhimātratīvra iti, tato´pi viśeṣaḥ, tadviśeṣānmṛdutīvrasaṁvegasyāsannaḥ, tato madhyatīvra-saṁvegasyāsannataraḥ tasmādadhimātratīvra-saṁvegasyādhimātropāyasyāpyāsannatamaḥ samādhi-lābhaḥ samādhi-phalañceti //22//*

Bhā. – There is a further distinction into – (1) the *mildly-ardent*, (2) the *moderately-ardent*, and (3) the *intensely-ardent*. On account of this distinction, the attainment of Communion and its ends, is 'near at hand' for one whose Dispassion is mildly-ardent; nearer than that it is for him whose Dispassion is moderately-ardent, and it is nearest for one whose Dispassion is intensely-ardent.

व्यासभाष्यम्—किमेतस्मादेवासन्नतमः समाधिर्भवत्यथास्य लाभे भवत्यन्योऽपि कश्चिदुपायो ? न वेति ?

Vyāsabhāṣyam–*Kimetasmādevāsannatamaḥ samādhi-rbhavatyathāsya lābhe bhavatyanyo´pi kaścidupāyo? Na veti?*

Question : "Is the attainment of Communion due to this (above-mentioned) cause alone? or is there any other means to it?"

ईश्वरप्रणिधानाद्वा॥२३॥

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Īśvarapraṇidhānādvā //23//

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Answer :

Sū – 23. Or from Devotion to the Supreme lord.

व्यासभाष्यम्—प्रणिधानाद्भक्तिविशेषादावर्जित ईश्वरस्तमनुगृह्णात्यभिध्यान-मात्रेण । तदभिध्यानमात्रादपि योगिन आसन्नतमः समाधिलाभः समाधिफलं च भवतीति॥ २३॥

Vyāsabhāṣyam–*Praṇidhānādbhaktiviśeṣādāvarjita īśvara-stamanugṛhṇātyabhidhyānamātreṇa/ tadabhidhyānamātrādapi yogina āsannatamaḥ samādhilābhaḥ samādhiphalaṁ ca bhavatīti //23//*

Bhā. – The Supreme Lord, being drawn to the person by his 'devotion,' – *i.e.*, a particular form of adoration – favours him simply with His Grace [*i.e.*, wish for his welfare]; and from this Grace also the attainment of Communion and its ends comes 'nearest' to the *Yogin.*

NOTES

Drawn – brought face to face.

Grace – in the form : "May this devotee attain his desired end." Such is the form of the favour of the lord – as explained by Vācaspati Miśra.

Simply – That is, by His sheer graceful wish, without any other form of exertion on His part.

[See *Sūtra* II-1 and *Bhā.* thereupon.]

व्यासभाष्यम्—अथ प्रधानपुरुषव्यतिरिक्तः कोऽयमीश्वरो नामेति ?

Vyāsabhāṣyam– *Atha pradhānapuruṣavyatiriktaḥ ko'yamīśvaro nāmeti?*

Bhā. – *Question* : "Who is this 'Supreme Lord' distinct from 'Root-matter' and 'Spirit'?"

Answer :

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क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥२४॥

Kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ//24//

Sū. – 24. The Supreme Lord is an extraordinary Spirit, unaffected by Afflictions, Actions, Fruition and Dispositions.

व्यासभाष्यम्—अविद्यादयः क्लेशाः, कुशलाकुशलानि कर्माणि, तत्फलं विपाकः, तदनुगुणा वासना आशयः । ते च मनसि वर्तमानाः पुरुषे व्यपदिश्यन्ते, स हि तत्फलस्य भोक्तेति । यथा जयः पराजयो वा योद्धृषु वर्तमानः स्वामिनि व्यपदिश्यते । यो ह्यनेन भोगेनापरामृष्टः स पुरुषविशेष ईश्वरः । कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः केवलिनः । ते हि त्रीणि बन्धनानि छित्वा कैवल्यं प्राप्ताः । ईश्वरस्य च तत्सम्बन्धो न भूतो न भावी । यथा मुक्तस्य पूर्वा बन्धकोटिः प्रज्ञायते, नैवमीश्वरस्य । यथा वा प्रकृतिलीनस्योत्तरा बन्धकोटिः सम्भाव्यते, नैवमीश्वरस्य । स तु सदैव मुक्तः सदैवेश्वर इति । योऽसौ प्रकृष्टसत्त्वोपादानादीश्वरस्य शाश्वतिक उत्कर्षः स किं सनिमित्त आहोस्विन्निर्निमित इति । तस्य शास्त्रं निमित्तम् । शास्त्रं पुनः किं निमित्तम्? प्रकृष्टसत्त्वनिमित्तम् । एतयो शास्त्रोत्कर्षयोरीश्वरसत्त्वे वर्तमानयोरनादिः सम्बन्धः । एतस्मादेतद्भवति सदैवेश्वरः सदैव मुक्त इति । तच्च तस्यैश्वर्यं साम्यातिशयविनिर्मुक्तम् । न तावदैश्वर्यान्तरेण तदतिशय्यते । यदेवातिशयि स्यात्तदेव तत्स्यात् । तस्माद्यत्र काष्ठाप्राप्तिरैश्वर्यस्य स ईश्वरः । न च तत्समानमैश्वर्यमस्ति । कस्मात्? द्वयोस्तुल्ययोरेकस्मिन् युगपत्कामितेऽर्थे नवमिदमस्तु पुराणमिदमस्त्वित्येकस्य सिद्धावितरस्य प्राकाम्यविघातादूनत्वं प्रसक्तम्। द्वयोश्च तुल्ययोर्युगपत्कामितार्थप्राप्तिर्नास्ति, अर्थस्य विरुद्धत्वात् । तस्माद्यस्य साम्यातिशयैर्विनिर्मुक्तमैश्वर्यं स एवेश्वरः । स च पुरुषविशेष इति॥२४॥

Vyāsabhāṣyam– *Avidyādayaḥ kleśāḥ, kuśalākuśalāni karmāṇi, tatphalaṁ vipākaḥ, tadanuguṇā vāsanā āśayaḥ / te ca manasi vartamānāḥ puruṣe vyapadiśyante, sa hi tatphalasya bhokteti/ yathā jayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapadiśyate/ yo hyanena bhogenāparāmṛṣṭaḥ sa puruṣaviśeṣa īśvaraḥ / kaivalyaṁ prāptāstarhi santi ca bahavaḥ kevalinaḥ / te hi trīṇi bandhanāni chitvā kaivalyaṁ prāptāḥ / īśvarasya ca tatsambandho na bhūto na bhāvī/ yathā muktasya pūrvā bandhakoṭiḥ prajñāyate, naivamīśvarasya/ yathā vā*

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prakṛtilīnasyottarā bandhakoṭiḥ sambhāvyate, naivamīśvarasya/ sa tu sadaiva muktaḥ sadaiveśvara iti/ yo'sau prakṛṣṭa-sattvopādānādīśvarasya śāśvatika utkarṣaḥ sa kiṁ sanimitta āhosvinnirnimita iti/ tasya śāstraṁ nimittam/ śāstraṁ punaḥ kiṁ nimittam? prakṛṣṭasattvanimittam/ etayo śāstrotkarṣayorīśva-rasattve vartamānayoranādiḥ sambandhaḥ / etasmāde-tadbhavati sadaiveśvaraḥ sadaiva mukta iti/ tacca tasya-iśvaryaṁ sāmyātiśayavinirmuktam/ na tāvadaiśva-ryāntareṇa tadatiśayyate/ yadevātiśayi syāttadeva tatsyāt/ tasmādyatra kāṣṭhāprāptiraiśvaryasya sa īśvaraḥ / na ca tatsamānamai-śvaryamasti/ kasmāt? dvayostulyayorekasmin yugapatkām-ite'rthe navamidamastu purāṇamidamastvityekasya siddhāvita-rasya prākāmyavighātādūnatvaṁ prasaktam/ dvayośca tulyayoryugapatkāmitārthaprāptirāsti, arthasya viruddhatvāt/ tasmādyasya sāmyātiśayairvinirmuktamaiśvaryaṁ sa eveśvaraḥ / sa ca puruṣaviśeṣa iti //24//

Bhā. – *Afflictions*, Illusion [and Egoism, Love, Hate and Yearning for Life] ; *Actions*, good and bad ; *Fruition*, the result of Actions ; *Dispositions*, tendencies in keeping with the said *Fruition*. Though in reality, all these subsist in the Mind, yet they are attributed to the Spirit, because it is the Spirit that experiences the results of all these, (in the shape of Birth, Life and Experiences), just as victory or defeat, though really belonging to the actual fighters (soldiers), is yet attributed to their master. That *extraordinary Spirit* which is *unaffected* by the said *experiencing* (of the effects of Illusion, etc.) is the *Supreme Lord*.

Objection : "If that is so, then there are many adepts who have attained Liberation (and thereby become 'unaffected by Afflictions and the rest') [so that there would be no difference between these adepts and the *Supreme Lord*]."

Answer : The said adepts have attained Liberation or

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Isolation after cutting off the 'three bondages', (of *Matter, Sense-organs* and *Sense objects*); while the *Supreme Lord* has never had, nor is ever going to have, any connection with these bonds. In the case of the 'liberated' (isolated) Man, the preceding stage of Bondage is clearly recognised; not so in the case of the Supreme Lord. Similarly, in the case of the man who has become 'absorbed in Matter,' a succeeding stage of Bondage (at Rebirth) is considered probable; not so in the case of the Supreme Lord. In fact, He is always 'isolated' (free), always the 'Supreme Lord'.

Question : "This eternal supremacy of God, due to superior *Sattva-attribute*, is there any authority or proof for it? or is it without proof or authority?"

Answer : Its proof lies in the Scripture (*i.e., Śruti, Smṛti* and *Purāṇa*).

Question : What is the proof for the (validity of) this Scripture ?

Answer : The proof for it lies in the Supreme *Sattva*-attribute (manifested in the authorship of *mantras* and the Āyurveda). The relationship (of cause and effect) between Scripture and 'Supremacy' both subsisting in the Intelligence of the Lord, is eternal. From all this therefore it follows that the Lord is always the *Supreme* and always free.

This 'supremacy' of the Lord is without an equal and without a superior. Firstly, it can never be exceeded by any other *supremacy*; because whatever supremacy would exceed it would itself be the Lord's supremacy; so that that person (Spirit) whose supremacy reaches its highest stage, would himself be the 'Lord'. Secondly, the ' supremacy' of the Lord can have no equal, why ? because, if in regard to one and the same object, two persons of *equal supremacy*

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were to express mutually contradictory wishes, one saying 'may this be new,' and the other may this be old,' – only one of these two wishes could be fulfilled; and as this would involve the nonfulfilment of the wish of one of the persons, it would imply his *inferiority*; as a matter of fact, no fulfilment is possible of the wish of both the ' equals' at one and the same time, for the simple reason that the two are mutually contradictory.

From all this it follows that the Supreme Lord is one whose supremacy has no equal and no superior, and He is an 'extraordinary Spirit'.

NOTES

There are many adepts etc. – The objection here met is based on the following *Sūtra*s of Kapila, I. 92, V.1-12. (*Vide* Rājendralāl Mitra's *Yogasūtras*.)

Lies in the superior Sattva. – The Lord has recourse to superior *Sattva* for the following reasons : He has no possessive relation with the *Sattva* of the Mind which is due to Ignorance; He only desires to save the three-fold-bound spirits from the cycle of Birth and Death, by means of instructions with regard to wisdom and virtue; but such instructions are not possible without the assistance of wisdom and action, which latter is not possible without having recourse to the *Sattva*-attribute free from all taint of *Rajas* and *Tamas*.

This is the purity that is implied by the epithet "superior" (*Prakṛṣṭa*).

One is said to be subject to Ignorance when he does not recognise it as such. One however who recognises Ignorance as *ignorance* and governs his actions accordingly, cannot be said to be *subject to ignorance.*

What is the Sanction behind the scripture? –

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Perceiving the infallibility of the *Mantra-śāstra* and the Medical Science, we must acknowledge the force of God's intelligence, clear of all taint of *Rajas* and *Tamas*. Similarly the Scripture, consisting of instructions for the highest bliss, and owing its compilation to God, must be attributed to the excellence of his *Sattva*. And when *Sattva* reigns supreme, there is no room for doubt and deception. Thus then the validity of the scripture is based upon the excellence and purity of the *Sattva*-attribute. (Cf. *Nyāyasūtra* – II-i-53 et. *seq*.)

व्यासभाष्यम्—किञ्च—

Vyāsabhāṣyam–*Kiñca*–

Bhā. – Further –

तत्र निरतिशयं सर्वज्ञबीजम्॥ २५॥

Tatra niratiśayaṁ sarvajñabījam //25//

Sū – 25. In Him rests the highest stage of the 'Seed of Omniscience'.

व्यासभाष्यम्—यदिदमतीतानागतप्रत्युत्पन्नप्रत्येकसमुच्चयातीन्द्रियग्रहणमल्पं बह्विति सर्वज्ञबीजमेतद्धि वर्धमानं यत्र निरतिशयं स सर्वज्ञः । अस्ति काष्ठाप्राप्तिः सर्वज्ञबीजस्य सातिशयत्वात्परिमाणवदिति । यत्र काष्ठाप्राप्तिर्ज्ञानस्य स सर्वज्ञः । स च पुरुषविशेष इति । सामान्यमात्रोपसंहारे च कृतोपक्षयमनुमानं न विशेषप्रतिपत्तौ समर्थमिति । तस्य संज्ञादिविशेषप्रतिपत्तिरागमतः पर्यन्वेष्या । तस्यात्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनम् 'ज्ञानधर्मोपदेशेन कल्पप्रलयमहाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामी'ति । तथा चोक्तम् — 'आदिविद्वान्निर्माणचित्तमधिष्ठाय कारुण्याद् भगवान्परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाचे'ति ।

Vyāsabhāṣyam– *Yadidamatītānāgatapratyutpannapratyekasamuccayātīndriyagrahaṇamalpaṁ bahviti sarvajñabījametaddhi vardhamānaṁ yatra niratiśayaṁ sa sarvajñaḥ / asti kāṣṭhāprāptiḥ sarvajñabījasya sātiśayatvātparimāṇavaditi/*

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yatra kāṣṭhāprāptirjñānasya sa sarvajñaḥ / sa ca puruṣaviśeṣa iti/ sāmānyamātropasaṁhāre ca kṛtopakṣayamanumānaṁ na viśeṣapratipattau samarthamiti/ tasya saṁjñādiviśeṣa-pratipattirāgamataḥ paryanveṣyā/ tasyātmānugrahābhāve'pi bhūtānugrahaḥ prayojanam 'Jñānadharmopadeśena kalpapralayamahāpralayeṣu saṁsāriṇaḥ puruṣānuddhariṣyāmī'ti/ tathā coktam – 'Ādividvānnirmāṇacittamadhiṣṭhāya kāruṇyād bhagavānparamarṣirāsuraye jijñāsamānāya tantraṁ provāce'ti/

Bhā. – The seed of omniscience stands for that cognition, large or small, which people have of things past, present and future, as also of such present things as are beyond the reach of the senses, either individually or collectively. This 'seed' is constantly growing, and when, in its growth, it reaches the highest stage, beyond which it cannot go, the Being to whom such cognition belongs is 'Omniscient'. That there is such evolution in gradual stages of the ' seed of omniscience' follows from the fact that there are varying grades of it, as in the case of Magnitude [that there is a Highest Magnitude follows from the fact of there being varying grades of it]. The Being in whom Cognition (or knowledge) has reached the highest stage is 'Omniscient'; He is an 'extraordinary Spirit'.

The inferential reasoning just set forth leads up to only a general conclusion (that *there is an omniscient Being*) ; it cannot lead any more specific idea; hence specific ideas as to the name (such as 'Śiva' and the like) and other distinctive characteristics (of the said omniscient Being) have to be sought for in the scriptures.

This Supreme Lord has no selfish motive (in creating the world); His only motive lies in compassion for living beings; His idea being, 'By instructing them regarding Knowledge and Action I shall save all those spirits that are being born and reborn during all these periodical (cyclical) and final Dissolutions'. This has been thus declared (by

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Pañcaśikhācārya) ' The Primeval wise Man, the Blessed Great Sage (Kapila, an incarnation of Viṣṇu), moved by compassion, had recourse to his creative Mind, and expounded the Science to Āsuri who was seeking for knowledge.'

NOTES

Knowledge and Action. – This shows that the view held here is that Isolation is attained by means of the combination of both Knowledge and Action.

Name : Such as Śiva, Śakti, etc.

व्यासभाष्यम्—स एषः—

Vyāsabhāṣyam–*Sa eṣaḥ*–

Bhā. – This Lord –

पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥ २६॥

Pūrveṣāmapi guruḥ kālenānavacchedāt //26//

Sū. – 26. is the Greatest (Teacher) of even the earliest great ones, because unconditioned by time.

व्यासभाष्यम्—पूर्वे हि गुरवः कालेनावच्छिद्यन्ते यत्रावच्छेदार्थेन कालो नोपावर्तते, स एष पूर्वेषामपि गुरुः, यथास्य सर्गस्यादौ प्रकर्षगत्या सिद्धस्तथातिक्रान्तसर्गादिष्वपि प्रत्येतव्यः॥ २६॥

Vyāsabhāṣyam– *Pūrve hi guravaḥ kālenāvacchidyante yatrāvacchedārthena kālo nopāvartate, sa eṣa pūrveṣāmapi guruḥ, yathāsya sargasyādau prakarṣagatyā siddhastathātikrāntasargādiṣvapi pratyetavyaḥ //26//*

Bhā. – Even the earliest Great Beings have been such as are conditioned by time; One, for Whom Time does not operate as a condition, is the 'greatest' (Teacher) of even those Beings; and just as the existence of such a Being at the beginning of the present cycle of Creation is proved by

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the gradual evolution of supremacy, so should it be understood with reference to the past cycles also (through the Scriptures).]

NOTES

The earliest Great Beings : e.g., Brahmā, Viṣṇu, etc.

Guru may be taken as 'great' and also as 'Teacher'; the Supreme Lord being the Teacher of even the most primeval Teachers.

This aphorism serves to distinguish the Supreme God from His earliest manifestations, Brahmā, Viṣṇu and others.

तस्य वाचकः प्रणवः॥ २७॥

Tasya vācakaḥ praṇavaḥ //27//

Sū. – 27. The syllable *Om* is His indicator.

व्यासभाष्यम्—वाच्य ईश्वरः प्रणवस्य । किमस्य सङ्केतकृतं वाच्यवाचकत्वमथ प्रदीपप्रकाशवदवस्थितमिति । स्थितोऽस्य वाच्यस्य वाचकेन सह सम्बन्धः। सङ्केतस्त्वीश्वरस्य स्थितमेवार्थमभिनयति । यथाऽवस्थितः पितापुत्रयोः सम्बन्धः सङ्केतेनाद्योत्यते, अयमस्य पिता, अयमस्य पुत्र इति । सर्गान्तरेष्वपि वाच्यवाचकशक्त्यपेक्षस्तथैव सङ्केतः क्रियते । सम्प्रतिपत्तिनित्यतया नित्यः शब्दार्थसम्बन्ध इत्यागमिनः प्रतिजानते॥ २७॥

Vyāsabhāṣyam– *Vācya īśvaraḥ praṇavasya/ kimasya saṅketakṛtaṁ vācyavācakatvamatha pradīpaprakāśavadavasthitamiti/ sthito'sya vācyasya vācakena saha sambandhaḥ / saṅketastvīśvarasya sthitamevārthamabhinayati/ yathā'vasthitaḥ pitāputrayoḥ sambandhaḥ saṅketenāvadyotyate, ayamasya pitā, ayamasya putra iti/ sargāntareṣvapi vācyavācakaśaktyapekṣastathaiva saṅketaḥ kriyate/ samprati-pattinityatayā nityaḥ śabdārthasambandha ityāgaminaḥ pratijānate //27//*

Bhā. – The Supreme Lord is 'indicated' by the name *Om*.

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Question : "Is this power in the syllable, of *indicating the indicated*, created by *convention* (attaching the name to the Lord)? Or is it always there, like the illuminating power of the lamp?"

Answer : The connection between the *Indicated* (Lord) and the *indicator* (syllable *Om*) is one that is always there. The Convention also which (in the case of all correct Sanskrit terms) is made by the Lord serves to make known what is already there; for instance, it is only when the *Son* and the *Father* and the *relationship* between them are already there that that relationship is made known by the words 'This is the Father and that is his Son'. In other cycles also Convention is fixed (by the Lord) on the basis of the indicative potency already there; and on account of there being a continued uniformity of usage (regarding this convention) the masters of Scripture have declared the relation between the word (Indicator) and its *meaning* (Indicated) to be eternal.

NOTES

In other cycles also etc. – This is added in anticipation of the following objection : 'Word being a product of Matter becomes dissolved with its power into its cause, on Dissolution; consequently when the Great Principle, etc., would be produced again in due course, there could be no previous *power* on which the new nomenclature would be based.' The reply is that, though the word with its *power* has become dissolved into its cause, yet when the word is again brought forth, the *power* inherent in it comes along with it. And it is in accordance with the previous relation of the word and its meaning, that God lays down the conventional names for the new cycle.

Uniformity – with regard to long-standing usage.

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व्यासभाष्यम्— विज्ञातवाच्यवाचकत्वस्य योगिनः—

Vyāsabhāṣyam–*Vijñātavācyavācakatvasya yoginaḥ*–

Bhā. – For the *Yogin* who has understood the said relation of 'Indicator and Indicated' (between the Lord and the syllable 'Om') –

तज्जपस्तदर्थभावनम्॥ २८॥

Tajjapastadarthabhāvanam //28//

Sū. – 28. [there should be] repetition of that (Name) and reflection on what is signified by it.

व्यासभाष्यम्—प्रणवस्य जपः प्रणवाभिधेयस्य चेश्वरस्य भावनम् । तदस्य योगिनः प्रणवं जपतः प्रणवार्थं च भावयतश्चित्तमेकाग्रं सम्पद्यते । तथा चोक्तम् —

स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमामनेत्।

स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते॥ इति॥ २८॥

Vyāsabhāṣyam– *Praṇavasya japaḥ praṇavābhidheyasya ceśvarasya bhāvanam/ tadasya yoginaḥ praṇavaṁ japataḥ praṇavārthaṁ ca bhāvayataścittamekāgraṁ sampadyate/ tathā coktam* –

svādhyāyādyogamāsīta yogātsvādhyāyamāmanet/

svādhyāyayogasampattyā paramātmā prakāśate//iti //28//

Bhā. – There should be repetition of the syllable *Om* and *reflection on what is signified by it i.e.*, the Lord. In this manner, when the *Yogin* repeats the syllable *Om*, and reflects upon what is signified by that syllable, his Mind becomes 'one-pointed' (concentrated). This has been thus declared (by Vyāsa) "After the repetition of '*Om*', one should have recourse to meditation; and after meditation, he should again take to repetition; through perfection of repetition and meditation the Supreme Spirit becomes manifested." (Viṣṇu-Purāṇa).

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Becomes concentrated ; whereupon there follows the direct perception of the Supreme Spirit; and hence the Higher Dispassion, and finally, abstract Communion.

व्यासभाष्यम्— किञ्चास्य भवति ?

Vyāsabhāṣyam–*Kiñcāsya bhavati?*

Bhā. – Questjon : ''What more is there for him?''

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥ २९॥

Tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca //29//

Answer :

Sū. – 29. (There follows) the cognition of ''the Spirit under Illusion'' and absence of obstacles.

व्यासभाष्यम्—ये तावदन्तराया व्याधिप्रभृतयस्ते तावदीश्वरप्रणिधानान्न भवन्ति। स्वरूपदर्शनमप्यस्य भवति । यथैवेश्वरः पुरुषः शुद्धः प्रसन्नः केवलोऽनुपसर्गस्तथायमपि बुद्धेः प्रतिसंवेदी पुरुष इत्येवमधिगच्छति॥ २९॥

Vyāsabhāṣyam– *Ye tāvadantarāyā vyādhiprabhṛtayaste tāvadīśvara-praṇidhānānna bhavanti/ svarūpadarśanamapyasya bhavati/ yathaiveśvaraḥ puruṣaḥ śuddhaḥ prasannaḥ kevalo'nupasargastathāyamapi buddheḥ pratisaṁvedī puruṣa ityevamadhigacchati //29//*

Bhā – All the obstacles – Disease and the rest – cease to exist, by virtue of 'devotion to the Lord,' and then follows for him also the perception of his own real character [as Spirit in Illusion]. That is, he comes to realise that 'just as the Lord is a Spirit, pure, blissful, isolated and free from troubles (in the shape of Birth, etc.), so also is the (human) Spirit (in Illusion) who functions through the Mind (Intellect)'.

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Spirit in Illusion etc. – Vācaspati Miśra explains the aphorism thus : Thence accrues to him the cognition of the real character of the Spirit under Illusion. And this is quite in keeping with the *Bhāṣya* which explains as *Svarūpadarśanamapyasya bhavati* (''to him accrues the perception of his own real character'').

Functions through the intellect – Though the Supereme Spirit and the Spirit in Illusion are both similar, yet there is some difference in similarity, and this epithet serves to point out that dissimilarity.

The contemplation of one object leads to a cognition of things similar to it. So from the contemplation of one's own (human) Spirit in Illusion, there arises the re-cognition of the Supreme Spirit.

व्यासभाष्यम्— अथ केऽन्तरायाः ये चित्तस्य विक्षेपाः । के पुनस्ते कियन्तो वेति ?

Vyāsabhāṣyam– *Atha ke'ntarāyāḥ ye cittasya vikṣepāḥ / ke punaste kiyanto veti?*

Bhā. – Question : ''What are *Obstacles*?'' *Answer :* They are those that distract the Mind.

Question : ''Which are these (distractors) and how many are they?''

Answer :

व्याधिस्त्यानसंशयप्रमादाऽऽलस्याऽविरतिभ्रान्तिदर्शनाऽलब्धभूमिकत्वाऽनवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः॥ ३०॥

Vyādhistyānasaṁśayapramādā lasyā viratibhrāntidarśanā labdhabhūmikatvā navasthitatvāni citta-vikṣepāste'ntarāyāḥ //30//

Sū. – 30. Disease, Languor, Vacillation, Remissness,

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Sloth, Absence of Non-attachment, Mistaken Notion, Non-attainment of the Stage (of Communion), and Instability; these are the distractors of the Mind; and these are the 'obstacles'.

व्यासभाष्यम्—नवाऽन्तरायाश्चित्तस्य विक्षेपाः । सहैते चित्तवृत्तिभिर्भवन्ति । एतेषामभावे न भवन्ति पूर्वोक्ताश्चित्तवृत्तयः । तत्र व्याधिर्धातुरसकरणवैषम्यम् । स्त्यानमकर्मण्यता चित्तस्य । संशय उभयकोटिस्पृग्विज्ञानं स्यादिदमेवं नैवं स्यादिति। प्रमादः समाधिसाधनानामभावनम् । आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः । अविरतिश्चित्तस्य विषयसम्प्रयोगात्मा गर्धः । भ्रान्तिदर्शनं विपर्ययज्ञानम् । अलब्ध-भूमिकत्वं समाधिभूमेरलाभः । अनवस्थितत्वं लब्धायां भूमौ चित्तस्याप्रतिष्ठा। समाधिप्रतिलम्भे हि सति तदवस्थितं स्यादिति । एते चित्तविक्षेपा नव योगमला योगप्रतिपक्षा योगान्तराया इत्यभिधीयन्ते॥ ३०॥

Vyāsabhāṣyam– *Navā'ntarāyāścittasya vikṣepāḥ / sahaite cittavṛttibhirbhavanti/ eteṣāmabhāve na bhavanti pūrvoktā-ścittavṛttayaḥ / tatra vyādhirdhāturasakaraṇavaiṣamyam/ styā-namakarmaṇyatā cittasya/ saṁśaya ubhayakoṭispṛgvijñānaṁ syādidamevaṁ naivaṁ syāditi/ pramādaḥ samādhisādhanā-nāmabhāvanam/ ālasyaṁ kāyasya cittasya ca gurutvāda-pravṛttiḥ / aviratiścittasya viṣayasam-prayogātmā gardhaḥ / bhrāntidarśanaṁ viparyayajñānam/ alabdhabhūmikatvaṁ samādhibhūmeralābhaḥ / anavasthitatvaṁ labdhāyāṁ bhūmau cittasyāpratiṣṭhā/ samādhipratilambhe hi sati tadavasthitaṁ syāditi/ ete cittavikṣepā nava yogamalā yogapratipakṣā yogāntarāyā ityabhidhīyante //30//*

Bhā. – There are *nine* 'obstacles,' which are the 'distractors of the Mind'; these appear along with the Functions (of the Mind); and when these are absent, the aforesaid 'Functions of the Mind' also do not appear. (1) *Disease* – Disturbance of the Humors, the juices and the organs (in the Body); (2) *Langour* – the feeling of helplessness in the Mind; (3) *Vacillation* – an idea touching both extremes, in the form 'this may be so – this may not be so' ; (4) *Remissness* – making no effort towards the

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means of Communion ; (5) *Sloth* – inactivity of Mind and Body, due to *heaviness* [lethargy, due, in the Body, to excess of Phlegm, and, in the Mind, to the excess of the *Tamas*-attribute] ; (6) *Absence of Non-attachment* – the yearning of the Mind, in the form of hankering after contact with objects ; (7) *Mistaken Notion* – wrong ideas ; (8) *Non-attainment of the stage* – not reaching the stage of Communion; (9) *Instability*, the Mind not remaining stable, on the attainment *of the stage* (of Communion); on the actual attainment of Communion itself the mind would certainly remain stable. These nine lead to the distraction of the Mind, and are called 'Impurities of Communion,' 'Enemies of Communion' and 'Obstacles to Communion'.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः॥३१॥

Duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvaḥ //31//

Sū. – 31. Pain, Irritation, Trembling, Inbreathing and Out-breathing are the 'companions of Distraction'.

व्यासभाष्यम्—दुःखमाध्यात्मिकमाधिभौतिकमाधिदैविकञ्च । येनाभिहताः प्राणिनस्तदुपघाताय प्रयतन्ते तद् दुःखम् । दौर्मनस्यमिच्छाविघाताच्चेतसः क्षोभः । यदङ्गान्येजयति कम्पयति तदङ्गमेजयत्वम् । प्राणो यद् बाह्यं वायुमाचामति स श्वासः। यत्कोष्ठ्यं वायुं निःसारयति स प्रश्वासः । एते विक्षेपसहभुवः । विक्षिप्तचित्तस्यैते भवन्ति । समाहितचित्तस्यैते न भवन्ति॥३१॥

Vyāsabhāṣyam– *Duḥkhamādhyātmikamādhibhautikamādhidaivikañca/ yenābhihatāḥ prāṇinastadupaghātāya prayatante tad duḥkham/ daurmanasyamicchāvighātāccetasaḥ kṣobhaḥ / yadaṅgānyejayati kampayati tadaṅgamejayatvam/ prāṇo yad bāhyaṁ vāyumācāmati sa śvāsaḥ / yatkoṣṭhyaṁ vāyuṁ niḥsārayati sa praśvāsaḥ / ete vikṣepasahabhuvaḥ / vikṣiptacittasyaite bhavanti/ samāhitacittasyaite na bhavanti //31//*

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Bhā. – (1) *Pain* – is (a) due to internal causes, (b) due to external causes and (c) due to supernatural causes. That is called 'Pain' on being struck by which people make an effort to remove it. (2) *irritation* – is perturbation of the Mind due to the failure of a cherished wish. (3) *Trembling* – is that which shakes the body, makes it tremble. (4) *In-breathing* – is that process by which the vital Breath takes in the outer (without any conscious effort on the part of the person) ; (5) *Out-breathing* – is that in which the vital Breath gives out the air in the body (without conscious effort). (Both these are distinct from, and obstacles to, the Inhalation and Exhalation, which are among the means of Communion). These are the *companions of Distraction, i.e.*, they appear only when one's Mind is distracted, not when one's Mind is *composed.*

NOTES

Pain – The *pains* due to *internal causes* are the diseases of the body and the Mind; *pains* due to *external causes* are those that are due to such agencies as serpents, tigers etc.; and *pains* due to *super-natural causes* are such as are due to the influences of planets and the like.

व्यासभाष्यम्— अथैते विक्षेपाः समाधिप्रतिपक्षास्ताभ्यामेवाभ्यासवैराग्याभ्यां निरोद्धव्याः। तत्राभ्यासस्य विषयमुपसंहरन्निदमाह—

Vyāsabhāṣyam– *Athaite vikṣepāḥ samādhipratipakṣāstā-bhyāmevābhyāsavairāgyābhyāṁ niroddhavyāḥ / Tatrābhyāsasya viṣayamupasaṁharannidamāha –*

Bhā. – In as much as these ' Distractors' are obstacles to Communion, they have to be checked by the same 'Practice and Dispassion' that have been described above (under *Sū.* 12); hence the author adds the following *Sūtra* which serves to clinch the subject of what should be the *objective* of *Practice* –

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तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः॥३२॥

Tatpratiṣedhārthamekatattvābhyāsaḥ //32//

Sū. – 32. For checking these, (there should be) Practice on the *One Principle.*

व्यासभाष्यम्—विक्षेपप्रतिषेधार्थमेकतत्त्वावलम्बनं चित्तमभ्यसेत् । यस्य तु प्रत्यर्थनियतं प्रत्ययमात्रं क्षणिकं च चित्तं तस्य सर्वमेव चित्तमेकाग्रं नास्त्येव विक्षिप्तम् । यदि पुनरिदं सर्वतः प्रत्याहृत्यैकस्मिन्नर्थे समाधीयते तदा भवत्येकाग्रमित्यतो न प्रत्यर्थनियतम् । योऽपि सदृशप्रत्ययप्रवाहेण चित्तमेकाग्रं मन्यते, तस्यैकाग्रता यदि प्रवाहचित्तस्य धर्मस्तदैकं नास्ति प्रवाहचित्तं क्षणिकत्वात् । अथ प्रवाहांशस्यैव प्रत्ययस्य धर्मः स सर्वः सदृशप्रत्ययप्रवाही वा विसदृशप्रत्ययप्रवाही वा प्रत्यर्थनियतत्वादेकाग्र एवेति विक्षिप्तचित्तानुपपत्तिः । तस्मादेकमनेकार्थमवस्थितं चित्तमिति । यदि च चित्तेनैकेनानन्विताः स्वभावभिन्नाः प्रत्यया जायेरन्नथ कथमन्यप्रत्ययदृष्टस्यान्यः स्मर्ता भवेत् । अन्यप्रत्ययोपचितस्य च कर्माशयस्यान्यः प्रत्यय उपभोक्ता भवेत् । कथञ्चित् समाधीयमानमप्येतद् गोमयपायसीयं न्यायमाक्षिपति । किञ्च स्वात्मानुभवापह्नवश्चित्तस्यान्यत्वे प्राप्नोति । कथम्? यदहमद्राक्षं तत् स्पृशामि यच्चास्प्राक्षं तत् पश्यामीत्यहमिति प्रत्ययः सर्वस्य प्रत्ययस्य भेदे सति प्रत्ययिन्यभेदेनोपस्थितः । एकप्रत्ययविषयोऽयमभेदात्माऽहमिति प्रत्ययः कथमत्यन्तभिन्नेषु चित्तेषु वर्तमानं सामान्यमेकं प्रत्ययिनमाश्रयेत्? स्वानुभवग्राह्यश्चायमभेदात्माऽहमिति प्रत्ययः । न च प्रत्यक्षस्य माहात्म्यं प्रमाणान्तरेणाभिभूयते । प्रमाणान्तरं च प्रत्यक्षबलेनैव व्यवहारं लभते । तस्मादेकमनेकार्थमवस्थितं च चित्तम्॥३२॥

Vyāsabhāṣyam– *Vikṣepapratiṣedhārthamekatattvāvalambanaṁ cittamabhyaset/ yasya tu pratyarthaniyataṁ pratyayamātraṁ kṣaṇikaṁ ca cittaṁ tasya sarvameva cittamekāgraṁ nāstyeva vikṣiptam/ yadi punaridaṁ sarvataḥ pratyāhṛtyaikasminnarthe samādhīyate tadā bhavatyekāgramityato na pratyarthaniyatam/ yo'pi sadṛśapratyayapravāheṇa cittamekāgraṁ manyate, tasyaikāgratā yadi pravāhacittasya dharmastadaikaṁ nāsti pravāhacittaṁ kṣaṇikatvāt/ atha pravāhāṁśasyaiva pratyayasya dharmaḥ sa sarvaḥ sadṛśapratyayapravāhī vā visadṛśapratyayapravāhī vā*

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pratyarthaniyatatvādekāgra eveti vikṣiptacittānupapattiḥ / tasmādekamanekārthamavasthitaṁ cittamiti/ yadi ca cittenaikenānanvitāḥ svabhāvabhinnāḥ pratyayā jāyerannatha kathamanyapratyayadṛṣṭasyānyaḥ smartā bhavet/ anyapratyayopacitasya ca karmāśayasyānyaḥ pratyaya upabhoktā bhavet/ kathañcit samādhīyamānamapyetad gomayapāyasīyaṁ nyāyamākṣipati/ kiñca svātmānubhavāpahnavaścittasyānyatve prāpnoti/ katham? yadahamadrākṣaṁ tat spṛśāmi yaccāsprākṣaṁ tat paśyāmītyahamiti pratyayaḥ sarvasya pratyayasya bhede sati pratyayinyabhedenopasthitaḥ / ekapratyayaviṣayo'yamabhedātmā'hamiti pratyayaḥ kathamatyanta-bhinneṣu citteṣu vartamānaṁ sāmānyamekaṁ pratyayinamāśrayet? Svānubhavagrāhyaścāyamabhedātmāhamiti pratyayaḥ / na ca pratyakṣasya māhātmyaṁ pramāṇāntareṇābhibhūyate/ pramāṇāntaraṁ ca pratyakṣaba-lenaiva vyavahāraṁ labhate/ tasmādekamanekārthamavasthitaṁ ca cittam //32//

Bhā. – For the purpose of checking the *Distractions* (just described) one should practise the fixing of the Mind on the *One Principle* [*God*, according to Vācaspati; *any single material object*, according to Vijñāna Bhikṣu].

A certain philosopher (the Buddhist Idealist) holds the opinion that the Mind is only an idea, and that Idea is momentary and pertaining to one individual object [there being as many momentary Ideas as there are objects cognised]. For such a philosopher, the Mind would be always 'one-pointed' (concentrated), and it would never be 'distracted'. It is only when (as we hold) the Mind is something related to several things that it can be withdrawn from all other objects and fixed upon one object and thus become 'one-pointed' (concentrated). Hence it follows that it cannot be right to postulate many Minds, each Mind pertaining to a single object.

There is another philosopher (a scion of the Buddhist Idealist) according to whom the Mind is a (continuous and

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everlasting) series of like Cognitions, and as such (being liable to be connected with several objects, and hence *distracted*), it can be made 'one-pointed'. Even, under this view, if 'one-pointedness' is a property of the 'Mind-series,' there cannot be any one Mind-series,' each member of the series being *momentary* (*exhypothesi*). If, then, the 'one-pointedness' be held to be a property of the Cognition that forms part of the said series [this sensation, according to the Buddhist having illusory existence and hence capable of being 'one-pointed], then such a 'series' could consist either of *like cognitions* or *unlike cognitions*; in either case it would be always 'one-pointed,' as *ex hypothesi*, each would be restricted to a single object; so that in this case also there would be no possibility of the Mind being 'distracted'.

From all this it follows that the Mind is one, connected with several objects and lasting (not momentary).

If Cognitions were to appear as entirely different from one another in nature, and as unconnected with any one Mind, then, how could *one* 'Cognition' be the *rememberer* of what has been seen by another 'Cognition'? How too could one 'Cognition' be the experiencer of the 'Karmic residua' set up by another 'Cognition'?

Even though this objection might be somehow met, even so the argument (of the Buddhist) would surpass in its unreasonableness the argument that 'the *cowdung* is *milk-pudding*, because both are products from the cow'!

Further, the doctrine that "the Mind is momentarily changing [so that the Mind at any given moment is different from the Mind at the preceding moment]" involves the denial of one's own notion regarding the 'self' (as the one cogniser of several cognitions); "How so ?"

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There are such common notions as 'I am *touching* what I had seen,' 'I am *seeing* what I had *touched*'; all which involves the notion of 'I' the *cogniser*, as the one factor common among the several varying *cognitions*. In case this common notion of 'I,' which is of the nature of personal identity, which has a single object (Self) for its object – subsisted in *several* totally different Minds – how could it rest upon a *single* cognition? As a matter of fact, it is a matter of common perception that the notion of 'I' apprehends *personal identity*; and the validity of Perception cannot be suppressed by any other means of cognition; on the contrary, it is only on the strength of Perception that every other means of cognition obtains a footing in usage.

From all this it follows that the mind is one, connected with several objects and lasting.

NOTES

Never be distracted; and in that case there would be no need for all those teachings that the Buddhist has propounded for the steadying and composing of the distracted mind.

Another philosopher; the opinion of a section of the Nihilists who hold that though no distraction is possible in a single momentary Mind, it would be possible in an everflowing series of minds.

Such a series cannot be one – That is one, and connected with many cognitions, as they happen to come forth. Such a one cannot be momentary; and any thing other than this the Buddhist denies.

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व्यासभाष्यम्— यस्य चित्तस्यावस्थितस्येदं शास्त्रेण परिकर्म निर्दिश्यते तत्कथम्?

Vyāsabhāṣyam – *Yasya cittasyāvasthitasyedaṁ śāstreṇa parikarma nirdiśyate tatkatham?*

Bhā. – *Question* : The science lays down the 'Embellishment' of this Mind; what is that?

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्॥ ३३॥

Maitrīkaruṇāmuditopekṣāṇāṁ sukhaduḥkhapuṇyāpuṇyaviṣayāṇāṁ bhāvanātaścittaprasādanam //33//

Answer :

Sū. – 33. Peace of Mind (is brought about) by entertaining 'friendliness,' 'compassion,' 'satisfaction' and 'indifference,' – as pertaining respectively to the Happy, the Unhappy, the Righteous and the Unrighteous.

व्यासभाष्यम्—तत्र सर्वप्राणिषु सुखसम्भोगापन्नेषु मैत्रीं भावयेत् । दुःखितेषु करुणाम् । पुण्यात्मकेषु मुदिताम् । अपुण्यशीलेषूपेक्षाम् । एवमस्य भावयतः शुक्लो धर्म उपजायते । ततश्च चित्तं प्रसीदति । प्रसन्नमेकाग्रं स्थितिपदं लभते॥ ३३॥

Vyāsabhāṣyam– *Tatra sarvaprāṇiṣu sukhasambhogāpanneṣu maitrīṁ bhāvayet/ duḥkhiteṣu karuṇām/ puṇyātmakeṣu muditām/ apuṇyaśīleṣūpekṣām/ evamasya bhāvayataḥ śuklo dharma upajāyate/ tataśca cittaṁ prasīdati/ prasannamekāgraṁ sthitipadaṁ labhate //33//*

Bhā. – One ought to bear *friendship* towards all the beings that may be enjoying *happiness*, *compassion* towards those that are *unhappy*, *satisfaction* in regard to the *righteous*; and *indifference* towards the *unrighteous*. To one who entertains these feelings, accrues 'white (pure) virtue'; thence the Mind becomes composed, and becoming composed and peaceful, it becomes 'one-pointed' (concentrated) and attains steadiness.

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NOTES

Friendliness – removes envy.

Compassion – The thought of removing another's pain removes the sinful desire of harming others.

Satisfaction – towards the virtuous, removes envy.

Indifference – removes anger.

Pure virtue – i.e., Abounding in the Sattva-attribute.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य॥ ३४॥

Pracchardanavidhāraṇābhyāṁ vā prāṇasya //34//

Sū. – 34. Or, by expulsion and retention of breath.

व्यासभाष्यम्—कोष्ठ्यस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद्वमनं प्रच्छर्दनम् । विधारणं प्राणायामः । ताभ्यां वा मनसः स्थितिं सम्पादयेत्॥ ३४॥

Vyāsabhāṣyam– *Koṣṭhyasya vāyornāsikāpuṭābhyāṁ prayatnaviśeṣādvamanaṁ pracchardanam/ vidhāraṇaṁ prāṇāyāmaḥ / tābhyāṁ vā manasaḥ sthitiṁ sampādayet //34//*

Bhā. – The throwing out of the internal air through the nostrils, by special effort, is ''Expulsion''; 'Retention ' is 'Breath-control'. By these two means also is one to bring about steadiness (composure) of the Mind.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी॥ ३५॥

Viṣayavatī vā pravṛttirutpannā manasaḥ sthitinbandhinī//35//

Sū. – 35. Or, when the 'objective function' has been produced, it may bring about steadiness of Mind.

व्यासभाष्यम्—नासिकाग्रे धारयतोऽस्य या दिव्यगन्धसंवित् सा गन्धप्रवृत्तिः । जिह्वाग्रे रससंवित् । तालुनि रूपसंवित् । जिह्वामध्ये स्पर्शसंवित् । जिह्वामूले शब्दसंविदित्येताः वृत्तयः उत्पन्नाश्चित्तं स्थितौ निबध्नन्ति, संशयं विधमन्ति,

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समाधिप्रज्ञायां च द्वारीभवन्ति । एतेन चन्द्रादित्यग्रहमणिप्रदीपरत्नादिषु प्रवृत्तिरुत्पन्ना विषयवत्येव वेदितव्या । यद्यपि हि तत्तच्छास्त्रानुमानाचार्योपदेशैरवगतमर्थतत्त्वं सद्भूतमेव भवति, एतेषां यथाभूतार्थप्रतिपादनसामर्थ्यात्, तथापि यावदेकदेशोऽपि कश्चित्र स्वकरणसंवेद्यो भवति तावत्सर्वं परोक्षमिवापवर्गादिषु सूक्ष्मेष्वर्थेषु न दृढां बुद्धिमुत्पादयति । तस्माच्छास्त्रानुमानाचार्योपदेशोपोद्बलनार्थमेवावश्यं कश्चिदर्थ-विशेषः प्रत्यक्षीकर्तव्यः । तत्र तदुपदिष्टार्थैकदेशप्रत्यक्षत्वे सति सर्वं सूक्ष्मविषय-मप्यापवर्गाच्छ्रद्धीयते । एतदर्थमेवेदं चित्तपरिकर्म निर्दिश्यते । अनियतासु वृत्तिषु तद्विषयायां वशीकारसञ्ज्ञायामुपजातायां चित्तं समर्थं स्यात्तस्य तस्यार्थस्य प्रत्यक्षीकरणायेति । तथा च सति श्रद्धावीर्यस्मृतिसमाधयोऽस्याप्रतिबन्धेन भविष्यन्तीति॥ ३५॥

Vyāsabhāṣyam– *Nāsikāgre dhārayato'sya yā divyagandhasaṁvit sā gandhapravṛttiḥ / jihvāgre rasasaṁvit/ tāluni rūpasaṁvit/ jihvāmadhye sparśasaṁvit/ jihvāmūle śabdasaṁvidityetāḥ vṛttayaḥ utpannāścittaṁ sthitau nibadhnanti, saṁśayaṁ vidhamanti, samādhiprajñāyāṁ ca dvārībhavanti/ etena candrādityagrahamaṇipradīparatnādiṣu pravṛttirutpannā viṣayavatyeva veditavyā/ yadyapi hi tattacchā-strānumānācāryopadeśairavagatamarthatattvaṁ sadbhūtameva bhavati, eteṣāṁ yathābhūtārthapratipādanasāmarthyāt, tathāpi yāvadekadeśo'pi kaścinna svakaraṇasaṁvedyo bhavati tāvatsarvaṁ parokṣamivāpavargādiṣu sūkṣmeṣvartheṣu na dṛḍhāṁ buddhimutpādayati/ tasmācchāstrānumānācāryo-padeśopodvalanārthamevāvaśyaṁ kaścidarthaviśeṣaḥ pratya-kṣīkartavyaḥ / tatra tadupadiṣṭārthaikadeśapratyakṣatve sati sarvaṁ sūkṣmaviṣayamapyāpavargācchraddhīyate/ etadartha-mevedaṁ cittaparikarma nirdiśyate/ aniyatāsu vṛttiṣu tadviṣayāyāṁ vaśīkārasañjñāyāmupajātāyāṁ cittaṁ samarthaṁ syāttasya tasyārthasya pratyakṣīkaraṇāyeti/ tathā ca sati śraddhāvīryasmṛtisamādhayo'syāpratibandhena bhaviṣyantīti //35//*

Bhā. – When one fixes his Mind upon the nose-tip, he perceives celestial odours; this is what is called 'odour-function']; when he concentrates his Mind on the tongue-

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tip, he perceives celestial tastes – [This is called the 'Taste-function']; when on the palate, he perceives (celestial) colours – [This is called the 'colour-function'] ; when on the middle of the tongue he perceives (celestial) contacts – [this is called the 'contact-function'; when on the base of the tongue, he perceives (celestial) sounds – [this is called the 'sound-function']; these objective functions,' on being produced, fix the Mind to Steadiness, (and thereby) set aside Uncertainty, and become the 'gate-way' to Communion. From this it follows that the 'Function' appearing in connection with the Moon, the Sun, the Planets, Crystal, Lamp, Gem and such other (superphysical things), all falls under this category of 'Objective Function'. [For all this the Scriptures are our sole authority; it cannot be demonstrated by reason – says Vācaspati]. Though what we learn from the various scriptures, or from inference, or from the instructions of Teachers, is all entirely true for the simple reason that every one of these is capable of expounding the real nature of things; yet so long as even a part of what is learnt from these sources has not become actually cognised by one's own organs (of cognition), the whole of it appears as if it were imperceptible (uncognisable); and hence what is thus learnt fails to produce a firm conviction relating to such subtle things as Beatitude and the like. Consequently, for purposes of conviction, what is learnt from Scriptures, Inference and instructions of Teachers, has to be rendered directly perceptible to one's own self. When a part of what has been learnt from those sources has been confirmed by one's own direct experience, one becomes fully convinced of the reality of the subtlest things, right up to Beatitude. It is for this reason that this objective Function is described as the 'Embellishment of the Mind'! Because the 'Functions of
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the Mind' being uncertain and indefinite, it is only when, in regard to those Functions, one has acquired the Dispassion called *Vaśikārasaṁjñā* – that the Mind becomes capable of directly perceiving the several (supersensuous) things; and it is then that 'Earnestness,' 'Zeal,' 'Retrospection' and 'Composure' (described above, under *Sū.* 20) come to him untrammelled.

विशोका वा ज्योतिष्मती॥३६॥

Viśokā vā jyotiṣmatī //36//

Sū. – 36. Or, the painless luminous,

व्यासभाष्यम्—प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनीत्यनुवर्तते । हृदयपुण्डरीके धारयतो या बुद्धिसंवित् — बुद्धिसत्त्वं हि भास्वरमाकाशकल्पं, तत्र स्थितिवैशारद्यात्प्रवृत्तिः सूर्येन्दुग्रहमणिप्रभारूपाकारेण विकल्पते । तथाऽस्मितायां समापन्नं चित्तं निस्तरङ्गमहोदधिकल्पं शान्तमनन्तमस्मितामात्रं भवति । यत्रेदमुक्तम्—'तमणुमात्रमात्मानमनुविद्याऽस्मीत्येवं तावत् सम्प्रजानीते'— इति । एषा द्वयी विशोका, विषयवती अस्मितामात्रा च प्रवृत्तिर्ज्योतिष्मतीत्युच्यते, यया योगिनश्चित्तं स्थितिपदं लभत इति॥३६॥

Vyāsabhāṣyam– *Pravṛttirutpannā manasaḥ sthitinibandhanītyanuvartate/ hṛdayapuṇḍarīke dhārayato yā buddhisaṁvit – buddhisattvaṁ hi bhāsvaramākāśakalpaṁ, tatra sthitivaiśāradyātpravṛttiḥ sūryendugrahamaṇiprabhā-rūpākāreṇa vikalpate/ tathāsmitāyāṁ samāpannaṁ cittaṁ nistaraṅgamahodadhikalpaṁ śāntamanantamasmitāmānatraṁ bhavati/ yatredamuktam – 'Tamaṇumātramātmānamanuvidyāsmītyevaṁ tāvat samprajānīte'– iti/ eṣā dvayī viśokā, viṣayavatī asmitāmātrā ca pravṛttirjyotiṣmatītyucyate, yayā yoginaścittaṁ sthitipadaṁ labhata iti //36//*

Bhā. – *function, when produced, brings about steadiness of Mind* – these words (occurring in the preceding *Sūtra*) have to be brought up here.

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[There are two kinds of 'Function' meant here, to both of which the appellation 'painless luminous' is applied] : – (A) [The first one is brought about in the following manner] – When the man concentrates on the *lotus in the heart* (at the centre of which lies the *Suṣumṇā* artery, which is the seat of the Mind), he comes to perceive the Mind; the Mind which (in this condition) abounds in the *Sattva-attribute*, is bright like the *Ākāśa* (all- pervading); from the clarity of this concentration proceeds a 'function' of the Mind which appears in various luminous forms, such as the Sun, the Moon, the Planets, the Crystal. (B) [The second is as follows] – When the Mind comes to rest in Self-consciousness, it appears in the form of pure Self-consciousness, calm and infinite, like the calm ocean ; in connection with this there is the following declaration (of Pañcaśikhācārya) – ' Having, recognised the Self as atomic, one comes to have the notion I am'. The 'function' in both these forms – of which the former (A) *is objective* and the latter (B) (subjective), in the form of pure Self-consciousness, is painless and is called luminous; and by means of this the Mind of the *Yogin* attains Steadiness.

NOTES

Buddhi here stands for *Citta*, Mind.

Calm – i.e., devoid of the waves of *Rajas* and *Tamas*.

Pure Self- consciousness – Not like many bright things, Sun and the rest spoken of with reference to the preceding.

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वीतरागविषयं वा चित्तम्॥३७॥

Vītarāgaviṣayaṁ vā cittam //37//

Sū. – 37. Or, the Mind fixed upon those who have subdued all Attachment.

व्यासभाष्यम्—वीतरागचित्तालम्बनोपरक्तं वा योगिनश्चित्तं स्थितिपदं लभत इति॥३७॥

Vyāsabhāṣyam– *Vītarāgacittālambanoparaktaṁ vā yoginaścittaṁ sthitipadaṁ labhata iti //37//*

Bhā. – When the Mind of the *Yogin* comes to rest upon, and coloured by, the Minds of those persons (like Vyāsa and others) who are free from all attachment, it attains steadiness.

स्वप्ननिद्राज्ञानालम्बनं वा॥३८॥

Svapnanidrājñānālambanaṁ vā //38//

*Sū.*38. Or, when it rests upon cognitions during dream or deep sleep.

व्यासभाष्यम्—स्वप्नज्ञानालम्बनं वा निद्राज्ञानालम्बनं वा तदाकारं योगिनश्चित्तं स्थितिपदं लभत इति॥३८॥

Vyāsabhāṣyam– *Svapnajñānālambanaṁ vā nidrājñānālambanaṁ vā tadākāraṁ yoginaścittaṁ sthitipadaṁ labhata iti //38//*

Bhā. – When the mind of the *Yogin* rests upon a cognition during a dream, or upon a cognition during deep sleep, it takes that form and attains Steadiness.

NOTES

Deep sleep i.e., one abounding in the *Sattva*-attribute, not the ordinary sleep during which *Tamas* is the predominating factor.

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The knowledge referred to in the *Sūtra* is such as the vision in a dream of the particular form of a particular Deity and so on.

यथाभिमतध्यानाद्वा॥ ३९॥

Yathābhimatadhyānādvā //39//

Sū. – 39. Or, by meditation according to one's prediliction.

व्यासभाष्यम्—यदेवाभिमतं तदेव ध्यायेत् । तत्र लब्धस्थितिकमन्यत्रापि स्थितिपदं लभत इति॥ ३९॥

Vyāsabhāṣyam– *Yadevābhimataṁ tadeva dhyāyet/ tatra labdhasthitikamanyatrāpi sthitipadaṁ labhata iti //39//*

Bhā. – One should meditate upon that (Deity) which happens to be most to his liking. When the Mind has been steadied on that form, it attains it elsewhere also.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः॥ ४०॥

Paramāṇuparamamahattvānto'sya vaśīkāraḥ //40//

Sū. – 40. His mastery extends from the minutest atom to the highest magnitude.

व्यासभाष्यम्—सूक्ष्मे निविशमानस्य परमाण्वन्तं स्थितिपदं लभत इति । स्थूले निविशमानस्य परममहत्त्वान्तं स्थितिपदं चित्तस्य । एवं तामुभयीं कोटिमनुधावतो योऽस्याप्रतिघातः स परो वशीकारः । तद्वशीकारात्परिपूर्णं योगिनश्चित्तं न पुनरभ्यासकृतं परिकर्मापेक्षत इति॥ ४०॥

Vyāsabhāṣyam– *Sūkṣme niviśamānasya paramāṇvantaṁ sthitipadaṁ labhata iti/ sthūle niviśamānasya paramamahattvāntaṁ sthitipadaṁ cittasya/ evaṁ tāmubhayīṁ koṭimanudhāvato yo'syāpratighātaḥ sa paro vaśīkāraḥ / tadvaśīkārātparipūrṇaṁ yoginaścittaṁ na punarabhyāsakṛtaṁ parikarmāpekṣata iti //40//*

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Bhā. – When one applies his Mind to minute things, it attains steadiness in regard to all minute things, down to the *minutest atom*. When he applies it to larger things, it attains steadiness in regard to all large things, right up to the *highest magnitude*. In this manner, when the man has his mind reaching up to both extremes, he attains a stage where there is no obstruction (to his cognition) this is what constitutes his Supreme mastery. When this 'mastery' has been attained, the Mind of the *Yogin* no longer needs the embellishment due to Practice.

व्यासभाष्यम्— अथ लब्धस्थितिकस्य चेतसः किंस्वरूपा किंविषया वा समापत्तिरिति ? तदुच्यते—

Vyāsabhāṣyam– *Atha labdhasthitikasya cetasaḥ kiṁsvarūpā kiṇviṣayā vā samāpattiriti? taducyate –*

Question : "When the Mind has attained Steadiness, what is the nature and what the object of the condition reached by it?"

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः॥४१॥

Kṣīṇavṛtterabhijātasyeva maṇergrahītṛgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ //41//

Answer :

Sū. – 41. The Functions having become attenuated, when the Mind comes to be applied to the *Cogniser*, or the *Instrument of Cognition*, or *the Object of Cognition*, it is reduced to that state of 'coalescence' in which it assumes the form of that to which it is applied; just like the clear crystal.

व्यासभाष्यम्—क्षीणवृत्तेरिति प्रत्यस्तमितप्रत्ययस्येत्यर्थः । अभिजातस्येव मणेरिति दृष्टान्तोपादानम् । यथा स्फटिक उपाश्रयभेदात्तत्तद्रूपोपरक्त उपाश्रयरूपा-

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कारेण निर्भासते तथा ग्राह्यालम्बनोपरक्तं चित्तं ग्राह्यसमापन्नं ग्राह्यस्वरूपाकारेण निर्भासते । तथा भूतसूक्ष्मोपरक्तं भूतसूक्ष्मसमापन्नं भूतसूक्ष्मस्वरूपाभासं भवति । तथा स्थूलालम्बनोपरक्तं स्थूलरूपसमापन्नं स्थूलरूपाभासं भवति । तथा विश्वभेदोपरक्तं विश्वभेदसमापन्नं विश्वरूपाभासं भवति । तथा ग्रहणेष्वपीन्द्रियेष्वपि द्रष्टव्यम् । ग्रहणालम्बनोपरक्तं ग्रहणसमापन्नं ग्रहणस्वरूपाकारेण निर्भासते । तथा ग्रहीतृपुरुषालम्बनोपरक्तं ग्रहीतृपुरुषसमापन्नं ग्रहीतृपुरुषस्वरूपाकारेण निर्भासते । तथा मुक्तपुरुषालम्बनोपरक्तं मुक्तपुरुषसमापन्नं मुक्तपुरुषस्वरूपाकारेण निर्भासत इति । तदेवमभिजातमणिकल्पस्य चेतसो ग्रहीतृग्रहणग्राह्येषु पुरुषेन्द्रियभूतेषु या तत्स्थतदञ्जनता तेषु स्थितस्य तदाकारापत्तिः सा समापत्तिरित्युच्यते॥ ४१॥

Vyāsabhāṣyam– *Kṣīṇavṛtteriti pratyastamitapratyayasyetyarthaḥ / abhijātasyeva maṇeriti dṛṣṭāntopādānam/ yathā sphaṭika upāśrayabhedāttattadrūpoparakta upāśrayarūpākāreṇa nirbhāsate tathā grāhyālambanoparakttaṁ cittaṁ grāhyasamāpannaṁ grāhyasvarūpākāreṇa nirbhāsate/ tathā bhūtasūkṣmoparaktaṁ bhūtasūkṣmasamāpannaṁ bhūtasūkṣmasvarūpābhāsaṁ bhavati/ tathā sthūlālambanoparaktaṁ sthūlarūpasamāpannaṁ sthūlarūpābhāsaṁ bhavati / tathā viśvabhedoparakttaṁ viśvabhedasamāpannaṁ viśvarūpābhāsaṁ bhavati/ tathā grahaṇeṣvapīndriyeṣvapi draṣṭavyam/ grahaṇālambanoparaktaṁ grahaṇasamāpannaṁ grahaṇasvarūpākāreṇa nirbhāsate/ tathā grahītṛpuruṣālambanoparaktaṁ grahītṛpuruṣasamāpannaṁ grahītṛpuruṣasvarūpākāreṇa nirbhāsate/ tathā muktapuruṣālambanoparaktaṁ muktapuruṣasamāpannaṁ muktapuruṣasvarūpākāreṇa nirbhāsata iti/ tadevamabhijātamaṇikalpasya cetaso grahītṛgrahaṇagrāhyeṣu puruṣendriyabhūteṣu yā tatsthatadañjanatā teṣu sthitasya tadākārāpattiḥ sā samāpattirityucyate //41//*

Bhā. – The functions having become attenuated, i.e., when the cognitions (due to the *Rajas* and *Tamas*-attributes) have been suppressed.

Like the clear crystal; this cites an example.

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The sense is that – just as the crystal placed near an object becomes affected by the form of that object and

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hence appears itself to have that same form – in the sam manner, (a) when the Mind is applied to the *cognise object*, it becomes affected by it and assumes the characte of that object, whereupon, it appears itself in the form o that *object*; that is, when it is applied to *subtle things*, i assumes the character of the subtle thing and appears in th form of that same thing; so also when it is applied to *gross object*, it assumes the character of that object an appears in the form of that same gross object; so also whe it is applied to the diverse things of the world, it assume the character of those diverse things and appears in th form of those things. [So far as regards the *Objects o Cognition*]. (b) Similar should be understood to be the cas with the *Instruments of Cognition, i.e.*, the *sense-organs* that is, when the Mind is applied to a *Sense-organ*, i assumes the character of that organ and appears in the form of that organ. (c) Lastly, when the Mind is applied to th *Cogniser*, it assumes the character of that Cogniser an appears in the form of the cognising Person; when it i applied to the *Liberated Person*, it assumes the character o that person and appears in the form of that person.

Thus it is that when the Mind, which is like the clea crystal, comes to be applied to the Cogniser, th Instruments of Cognition and the Object of cognition i.e., t the Person, the Sense-organs and the things of the world, i assumes the form of these; and this is what is called the state of coalescence (*Samāpatti*).

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः॥४२॥

Tatra śabdārthajñānavikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ //42//

Sū. – 42. Among these 'coalescences,' that 'Coalescence '(Samāpatti) which is intermingled with

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'fancies' (confused notions) relating to the *Word, the object denoted* and the *Cognition* (Idea), is called 'Vacillating' (*Savitarka*).

व्यासभाष्यम्—तद्यथा गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानमित्यविभागेन विभक्तानामपि ग्रहणं दृष्टम् । विभज्यमानाश्चान्ये शब्दधर्मा अन्येऽर्थधर्मा अन्ये ज्ञानधर्मा इत्येतेषां विभक्तः पन्थाः । तत्र समापन्नस्य योगिनो यो गवाद्यर्थः समाधिप्रज्ञायां समारूढः स चेच्छब्दार्थज्ञानविकल्पानुविद्ध उपावर्तते सा सङ्कीर्णा समापत्तिः सवितर्केत्युच्यते॥४२॥

Vyāsabhāṣyam– *Tadyathā gauriti śabdo gaurityartho gauriti jñānamityavibhāgena vibhaktānāmapi grahaṇaṁ dṛṣṭam/ vibhajyamānāścānye śabdadharmā anye'rthadharmā anye jñānadharmā ityeteṣāṁ vibhaktaḥ panthāḥ / tatra samāpannasya yogino yo gavādyarthaḥ samādhiprajñāyāṁ samārūḍhaḥ sa cecchabdārthajñānavikalpānuviddha upāvartate sā saṅkīrṇā samāpattiḥ savitarketyucyate //42//*

Bhā. – For example, (when the term 'cow' is pronounced) though the three functions of (1) the *word* 'cow,' (2) the *denoted object*, the animal, and (3) the *cognition* (or Idea) of it, are distinct from one another, yet in the *notion* that we have, they are all apprehended together, as if they were not distinct; and yet, when they are analysed, it is found that the properties of the *word* are entirely distinct from those of the *object denoted*, as also from the properties of the *Cognition*; so that in this analysis, they appear distinct from one another. [This is the compound or fanciful notion that we have of things.] When the *Yogin* having his mind in the 'coalescent stage' happens to have objects like the Cow entering into the ken of his consciousness during the state of Communion, if it is found to be mixed up with the said 'fancied or confused notions' relatively *to word, object denoted* and Cognition – it is that 'intermingled' (jumbled up) 'state of coalescence' which is called *Savitarka*, 'Vacillating'.

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NOTES

(a)When we have the notion that 'this animal is the *cow*, we jumble up the *word* with the animal and its *cognition*; (b) when we have the notion 'this animal is called the *cow*,' we jumble up the *animal* with the word and the *cognition*; (c) lastly, when we have the notion "I see the cow," we jumble up the *cognition* with the word and the *animal*; and yet, on analysis, the *word* has the properties of loudness and accents, while the *object* denoted by it has a material form and other properties, and the *Cognition* has the character of 'illumination' and of being without a material form.

व्यासभाष्यम्—यदा पुनः शब्दसंकेतस्मृतिपरिशुद्धौ श्रुतानुमानज्ञानविकल्प-शून्यायां समाधिप्रज्ञायां स्वरूपमात्रेणावस्थितोऽर्थस्तत्स्वरूपाकारमात्रतयैवावच्छिद्यते सा च निर्वितर्का समापत्तिः। तत्परं प्रत्यक्षम्। तच्च श्रुतानुमानयोर्बीजम्। ततः श्रुतानुमाने प्रभवतः। न च श्रुतानुमानज्ञानसहभूतं तद्दर्शनम्। तस्मादसंङ्कीर्णं प्रमाणान्तरेण योगिनो निर्वितर्कसमाधिजं दर्शनमिति। निर्वितर्कायाः समापत्तेरस्याः सूत्रेण लक्षणं द्योत्यते—

Vyāsabhāṣyam– *Yadā punaḥ śabdasaṁketasmṛti-pariśuddhau śrutānumānajñānavikalpaśūnyāyāṁ samādhi-prajñāyāṁ svarūpamātreṇāvasthito 'rthastatsvarūpākāramātra-tayaivāvacchidyate sā ca nirvitarkā samāpattiḥ / tatparaṁ pratyakṣam / tacca śrutānumānayorbījam / tataḥ śrutānumāne prabhavataḥ/ na ca śrutānumānajñānasahabhūtaṁ taddarśa-nam/ tasmādasaṅkīrṇaṁ pramāṇāntareṇa yogino nirvitarkasa-mādhijaṁ darśanamiti / nirvitarkāyāḥ samāpatterasyāḥ sūtreṇa lakṣaṇaṁ dyotyate –*

Bhā. – On the other hand, when the consciousness of the Yogin during Communion is free from all 'fancies' (confused notions) of verbal and inferential cognitions, on account of the setting aside of ideas (remembrances) of verbal conventions [on which the connotation of words is based, and upon which all

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verbal and inferential cognitions are based], the object (of Cognition) appears in its own pure form, and as such becomes cognised in that form alone; and this 'state of Coalescence' (*Samāpatti*) is called 'non-vacillating' (*Nirvitarka*). – This is the 'higher perception' [being entirely free from all taint of erroneous imposition]; this is the 'seed' (root, basis) of Verbal and Inferential cognitions; both these latter proceed from that perception. This perception however is not accompanied by (mixed up with) verbal and inferential cognitions. From all this it follows that this Higher Perception of the Yogin, proceeding from the 'non-vacillating' Communion, is not mixed up with any other forms of cognition.

Of this 'non-vacillating Coalescence, ' the definition is indicated by the following *Sūtra* :

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥४३॥

Smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā //43//

Sū. – 43. When, on the disappearance of memory, the 'coalescence' becomes as if devoid of its own character and appears in the form of the *thing* alone, it is called 'Non-vacillating'.

व्यासभाष्यम्—या शब्दसंकेतश्रुतानुमानज्ञानविकल्पस्मृतिपरिशुद्धौ ग्राह्यस्वरूपोपरक्ता प्रज्ञा स्वमिव प्रज्ञास्वरूपं ग्रहणात्मकं त्यक्त्वा पदार्थमात्रस्वरूपा ग्राह्यस्वरूपापन्नेव भवति सा तदा निर्वितर्का समापत्तिः । तथा च व्याख्यातम् । तस्या एकबुद्ध्युपक्रमो ह्यर्थात्माऽणुप्रचयविशेषात्मा गवादिर्घटादिर्वा लोकः । स च संस्थानविशेषो, भूतसूक्ष्माणां साधारणो धर्मः, आत्मभूतः फलेन व्यक्तेनानुमितः स्वव्यञ्जकाञ्जनः प्रादुर्भवति । धर्मान्तरोदये च तिरोभवति । स एष धर्मोऽवयवीत्युच्यते । योऽसावेकश्च महांश्चाणीयांश्च स्पर्शवांश्च क्रियाधर्मश्चानित्यश्च तेनावयविना व्यवहाराः क्रियन्ते । यस्य पुनरवस्तुकः स प्रचयविशेषः सूक्ष्मं च कारणमनुपलभ्यं तस्यावयव्यभावादतद्रूपप्रतिष्ठं मिथ्याज्ञानमिति प्रायेण सर्वमेव प्रातं मिथ्याज्ञानमिति । तदा च सम्यग्ज्ञानमपि किं स्याद्विषयाभावात्? यद्यदुपलभ्यते

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तत्तदवयवित्वेनाघ्रातम् । तस्मादस्त्यवयवी यो महत्त्वादिव्यवहारापन्नः समापत्ते-र्निर्वितर्का विषयो भवति॥४३॥

Vyāsabhāṣyam– *Yā śabdasaṁketaśrutānumānajñānavikalpasmṛtipariśuddhau grāhyasvarūpoparaktā prajñā svamiva prajñāsvarūpaṁ grahaṇātmakaṁ tyaktvā padārthamātrasvarūpā grāhyasvarūpāpanneva bhavati sā tadā nirvitarkā samāpattiḥ / tathā ca vyākhyātam/ tasyā ekabuddhyupakramo hyarthātmāṇupracayaviśeṣātmā gavādirghaṭādirvā lokaḥ / sa ca saṁsthānaviśeṣo, bhūtasūkṣmāṇāṁ sādhāraṇo dharmaḥ, ātmabhūtaḥ phalena vyaktenānumitaḥ svavyañjakāñjanaḥ prādurbhavati/ dharmāntarodaye ca tirobhavati/ sa eṣa dharmo'vayavītyucyate/ yo'sāvekaśca mahāṁścāṇīyāṁśca sparśavāṁśca kriyādharmaścānityaśca tenāvayavinā vyavahārāḥ kriyante/ yasya punaravastukaḥ sa pracayaviśeṣaḥ sūkṣmaṁ ca kāraṇamanupalabhyaṁ tasyāvayavyabhāvādatadrūpapratiṣṭhaṁ mithyājñānamiti prāyeṇa sarvameva prāptaṁ mithyājñānamiti/ tadā ca samyagjñānamapi kiṁ syādviṣayābhāvāt? yadyadupalabhyate tattadavayavitve-nāghrātam/ tasmādastyavayavī yo mahattvādivyavahārāpannaḥ samāpatternirvitarkā viṣayo bhavati //43//*

Bhā. – When there is *disappearance of that Memory* which arises from the 'fancies' of cognitions based upon verbal conventions, oral testimony and inference, the Consciousness becomes tinged with the form of the cognised object, and *becomes as if, devoid of its own character*, of 'Consciousness,' which is that of *cognition*, and *appears in the form of the thing alone*, as if it had assumed the form of the *cognised object*; then we have the 'state of coalescence' called 'non-vacillating'. This has already been explained (in the preface to this *Sūtra*). The sphere of this 'coalescence' consists of such things as the cow and the like (animate), or the jar and the like (inanimate), all which are of the nature of the 'object,'

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being particular aggregates of atoms and forming the basis of unitary *cognition* (of single composites).

This particular *aggregation* (of an object) is the common property of all the minute particles (that constitute that particular (object), and is of the very essence of these particles; it is inferred from its manifest effects [in the shape of our cognition and actual use of the aggregates]; and when it is produced, it is produced as manifested by its own manifesting agencies. This composite object disappears from existence on the appearance therein of properties other than that of *aggregation* or *composition* [i.e., on its being reduced to the state of its component particles]. It is the 'common property' above-mentioned which is called the 'composite'. This is the 'composite' which is *one*, of large magnitude as well as of the smallest magnitude, is touchable, capable of action (and use), and transient; and all business is carried on by means of such *composites.*

There are certain philosophers for whom such an *aggregate* (of atoms) is a non-entity (unreal, having no real existence), for whom no minute or subtle basis can be found for the 'indeterminate cognition' (which alone the Buddhist admits). For such a philosopher, as there would be no *composite*, all the ordinary notions that people have (which all appertain to gross composites) would come to be such as would have 'a form which is not that of its objects,' and hence they would all practically become 'false notions' [*Mis-conceptions*, acc. to *Sū.* 8]. Such being the case, there being no real object, where would there be any *Right Cognition*? As a matter of fact, whatever is apprehended is always something partaking of the nature of a *composite.*

From all this it follows that there does exist the *Composite* which, becoming regarded as 'large,' 'small' and

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so forth, forms the object of the *non-vacillating* (state of coalescence).

NOTES

Forming the basis, etc. i.e., the notion of the perceived object as one complete whole in itself.

This particular aggregate, etc. The object as a whole is the common property of each and every one of the particles constituting it and not of any one set of them. That is to say, each constituting atom has in itself the miniature, so to say, of the object as a whole.

Inferred from the manifested effects. It may be here noted that the *Bhāṣya* is driving at the "Effect-an-Entity" theory of the Sāṅkhya philosophy; in as much as the atom is said to carry in itself the miniature of its effect, the object constituted by it.

On the appearance of other properties; *i.e.*, when the particles have the property of the 'jar' then there is the jar; when however any foreign cause produces in the same particles the property of '*Kapāla*' (a piece of the jar) then the former object, the jar, disappears.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता॥४४॥

Etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā //44//

Sū. – 44. By this same account, the 'deliberate' and the 'non-deliberate,' ('coalescences') also, which appertain to subtile objects, have been described.

व्यासभाष्यम्—तत्र भूतसूक्ष्मेष्वभिव्यक्तधर्मकेषु देशकालनिमित्तानुभवावच्छिन्नेषु या समापत्तिः सा सविचारेत्युच्यते । तत्राप्येकबुद्धिनिर्ग्राह्यमेवोदितधर्मविशिष्टं भूतसूक्ष्ममालम्बनीभूतं समाधिप्रज्ञायामुपतिष्ठते । या पुनः सर्वथा सर्वतः शान्तो-

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दिताव्यपदेश्यधर्मानवच्छिन्नेषु सर्वधर्मानुपातिषु सर्वधर्मात्मकेषु समापत्तिः सा निर्विचारेत्युच्यते । एवं स्वरूपं हि तद्भूतसूक्ष्ममेतेनैव स्वरूपेणालम्बनीभूतमेव समाधिप्रज्ञास्वरूपमुपरञ्जयति । प्रज्ञा च स्वरूपशून्येवार्थमात्रा यदा भवति तदा निर्विचारेत्युच्यते । तत्र महद्वस्तुविषया सवितर्का निर्वितर्का च सूक्ष्मवस्तुविषया सविचारा निर्विचारा च । एवमुभयोरेतयैव निर्वितर्कया विकल्पहानिर्व्याख्यातेति॥४४॥

Vyāsabhāṣyam– *Tatra bhūtasūkṣmeṣvabhivyaktadharmakeṣu deśakālanimittānubhavāvacchinneṣu yā samāpattiḥ sā savicāretyucyate/ tatrāpyekabuddhinirgrāhyamevoditadharmaviśiṣṭaṁ bhūtasūkṣmamālambanībhūtaṁ samādhiprajñāyāmupatiṣṭhate/ yā punaḥ sarvathā sarvataḥ śāntoditāvyapadeśyadharmānavacchinneṣu sarvadharmānupātiṣu sarvadharmātmakeṣu samāpattiḥ sā nirvicāretyucyate/ evaṁ svarūpaṁ hi tadbhūtasūkṣmametenaiva svarūpeṇālambanībhūtameva samādhiprajñāsvarūpamuparañjayati/ prajñā ca svarūpaśūnyevārthamātrā yadā bhavati tadā nirvicāretyucyate/ tatra mahadvastuviṣayā savitarkā nirvitarkā ca sūkṣma-vastuviṣayā savicārā nirvicārā ca/ evamubhayoretayaiva nirvitarkayā vikalpahānirvyākhyāteti //44//*

Bhā. – (A) When the said 'Coalescence' appertains to subtile (minute) objects, in which their characteristic features have become manifested [*i.e.*, when they are cognised as forming part of such things as the jar and the like], and which are characterised by particular notions of Place, Time and Cause (constituent of the subtile object), it is called the 'Deliberate Coalescence' (*Savicāra-samāpatti*). In this state also what appears as the basis of consciousness during Communion is the subtile object itself, qualified by actually present characteristic features, and apprehended by *unitary cognition* (of the object as a single entity).

(B) On the other hand, when the said 'Coalescence' appertains to the subtile things (atoms) by themselves,

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entirely independently of all specialising features, past, present and future, and yet present in, and forming the essence of, all the characteristics (in the sense of the jar and other things composed of the atoms), it is called the 'non-deliberate Coalescence' (*Nirvicāra-Samāpatti*). Being of such character, the subtile object, in this same said form, becomes the basis for, and thereby colours (affects), the Consciousness during Communion. When this Consciousness also loses its own identity (form) and exists solely in the form of the object, it comes to be called "non-deliberate".

The upshot of all this is that the 'vacillating' and 'non-vacillating' 'Coalescences' appertain to *gross* (*extended*) *objects*, whereas the 'deliberate' and the 'non-deliberate' ones appertain to subtile objects.

The account given (in the preceding *Sūtra*) of the 'non-vacillating' Coalescence also serves to explain the 'absence of Fancies' in both [*i.e.*, in the 'non-vacillating' itself, and also in the 'non- deliberate']

NOTES

Notion of place, time and cause – The causal series is thus described : The Earth-atom from the five Rudimentary Elements abounding in the Odoriferous Element, and so on, the *water-atom* from four atoms with the water-element predominating and so on.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्॥४५॥

Sūkṣmaviṣayatvaṁ cāliṅgaparyavasānam //45//

Sū – 45. The scale of 'subtility' culminates in the 'indissoluble'.

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व्यासभाष्यम्—पार्थिवस्याणोर्गन्धतन्मात्रं सूक्ष्मो विषयः । आप्यस्य रसतन्मात्रम् । तैजसस्य रूपतन्मात्रम् । वायवीयस्य स्पर्शतन्मात्रम् । आकाशस्य शब्दतन्मात्रमिति । तेषामहङ्कारः । अस्यापि लिङ्गमात्रं सूक्ष्मो विषयः । लिङ्ग-मात्रस्याप्यलिङ्गं सूक्ष्मो विषयः । न चालिङ्गात्परं सूक्ष्ममस्ति । नन्वस्ति पुरुषः सूक्ष्म इति? सत्यम् । यथा लिङ्गात्परमलिङ्गस्य सौक्ष्म्यं न चैवं पुरुषस्य । किन्तु लिङ्गस्यान्वयिकारणं पुरुषो न भवति हेतुस्तु भवतीति । अतः प्रधाने सौक्ष्म्यं निरतिशयं व्याख्यातम्॥४५॥

Vyāsabhāṣyam– *Pārthivasyāṇorgandhatanmātraṁ sūkṣmo viṣayaḥ / āpyasya rasatanmātram/ taijasasya rūpatanmātram/ vāyavīyasya sparśatanmātram/ ākāśasya śabdatanmātramiti/ teṣāmahaṅkāraḥ / asyāpi liṅgamātraṁ sūkṣmo viṣayaḥ / liṅgamātrasyāpyaliṅgaṁ sūkṣmo viṣayaḥ / na cāliṅgātparaṁ sūkṣmamasti/ nanvasti puruṣaḥ sūkṣma iti? satyam/ yathā liṅgātparamaliṅgasya saukṣmyaṁ na caivaṁ puruṣasya/ kintu liṅgasyānvayikāraṇaṁ puruṣo na bhavati hetustu bhavatīti/ ataḥ pradhāne saukṣmyaṁ niratiśayaṁ vyākhyātam //45//*

Bhā. – (a) The 'Odour-element' is the subtle element in the Earth-atom ; (b) the ' Taste-element' is the subtle element in the Water-atom ; (c) the 'Colour-element' is the subtle element in the Fire-atom; *(d)* the 'Touch-element' is the subtle element in the Air-atom; *(e)* the ' Sound-element' is the subtle element in *Ākāśa*; *(f)* the 'I-principle' is the subtle element in all these ' elements'; (g) of the 'I-principle,' the Dissoluble element (the Great Principle) is the subtle element; *(h)* of this last Dissoluble element, the 'Indissoluble' (Nature) is the subtle element; beyond this Indissoluble Nature, there is no further subtle element.

Objection : "But there is the Spirit which is also subtile (beyond Nature)."

Answer : Certainly; but the ' Subtilty' of the Spirit is not beyond or higher (than the subtilty of Nature), in the same way as that of Nature is beyond that of the Dissoluble

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(Great Principle) for the simple reason that even though the Spirit is some sort of cause of Nature and the rest, it is not their *constituent* cause [and in the present context, we are dealing only with *constituents* of things]. Thus then, this 'subtilty' must be regarded as reaching its culminating (highest) point in Nature.

ता एव सबीजः समाधिः॥४६॥

Tā eva sabījaḥ samādhiḥ //46//

Sū. – 46. All these constitute the 'seeded' Communion.

व्यासभाष्यम्—ताश्चतस्रः समापत्तयो बहिर्वस्तुबीजा इति समाधिरपि सबीजः। तत्र स्थूलेऽर्थे सवितर्को निर्वितर्कः, सूक्ष्मेऽर्थे सविचारो निर्विचार इति स चतुर्धोपसंख्यातः समाधिरिति॥४६॥

Vyāsabhāṣyam– *Tāścatasraḥ samāpattayo bahirvastubījā iti samādhirapi sabījaḥ / tatra sthūle'rthe savitarko nirvitarkaḥ, sūkṣme'rthe savicāro nirvicāra iti sa caturdhopasaṁkhyātaḥ samādhiriti //46//*

Bhā. – The aforesaid four coalescences have the external object for their 'seed'; hence the Communion also (that is based upon them) is 'seeded'; and (as in the case of *coalescence*), that (Communion) which appertains to the gross object is 'vacillating' and 'non-vacillating,' and that which appertains to the subtle object is 'deliberate' and 'non-deliberate'. These are the four kinds of Communion here described.

निर्विचारवैशारद्येऽध्यात्मप्रसादः॥४७॥

Nirvicāravaiśāradye'dhyātmaprasādaḥ //47//

Sū. – 47. On the purity of the 'non-deliberate' (Communion), there follows clarity of spiritual Consciousness.

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व्यासभाष्यम्—अशुद्धयावरणमलापेतस्य प्रकाशात्मनो बुद्धिसत्त्वस्य रजस्तमोभ्यामनभिभूतः स्वच्छः स्थितिप्रवाहो वैशारद्यम् । यदा निर्विचारस्य समाधेर्वैशारद्यमिदं जायते तदा योगिनो भवत्यध्यात्मप्रसादो भूतार्थविषयः क्रमाननुरोधी स्फुटः प्रज्ञालोकः । तथा चोक्तम्—

प्रज्ञाप्रसादमारुह्य अशोच्यः शोचतो जनान्।

भूमिष्ठानिव शैलस्थः सर्वान्प्राज्ञोऽनुपश्यति॥ ४७॥

Vyāsabhāṣyam– *Aśuddhyāvaraṇamalāpetasya prakāśātmano buddhisattvasya rajastamobhyāmanabhibhūtaḥ svacchaḥ sthitipravāho vaiśāradyam/ yadā nirvicārasya samādhervaiśāradyamidaṁ jāyate tadā yogino bhavatyadhyātmaprasādo bhūtārthaviṣayaḥ kramānanurodhī sphuṭaḥ prajñālokaḥ / tathā coktam–*

Prajñāprasādamāruhya aśocyaḥ śocato janān/

Bhūmiṣṭhāniva śailasthaḥ sarvānprājño'nupaśyati //47//

Bhā. – Purity; the Mind is said to be 'pure' when it has become free from the enveloping dirt of 'impurity' (due to the excess of the *Rajas* and *Tamas* attributes), and it has settled down in its clear current; when this 'purity' appears in the 'non- deliberate' Communion, then the *Yogin* attains *the clarity of spiritual perception, i.e.*, 'Consciousness' in the form of simultaneous *clear perception* of things as they really exist. This has been thus described – 'Ascending the heights of wisdom, the wise man, himself free from suffering, looks (with compassion) upon all suffering persons, [just like a man on the high mountains who looks upon persons on the ground down below]'.

ऋतम्भरा तत्र प्रज्ञा॥ ४८॥

Ṛtambharā tatra prajñā //48//

Sū. – 48. Therein Consciousness is 'truth-bearing' (*Ṛtambharā*).

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व्यासभाष्यम्—तस्मिन् समाहितचित्तस्य या प्रज्ञा जायते तस्या ऋतम्भरेति संज्ञा भवति । अन्वर्था च सा, सत्यमेव बिभर्ति । न च तत्र विपर्यासज्ञानगन्धोप्यस्तीति । तथा चोक्तम् —

आगमेनानुमानेन ध्यानाभ्यासरसेन च।
त्रिधा प्रकल्पयन्प्रज्ञां लभते योगमुत्तमम्॥ इति॥४८॥

Vyāsabhāṣyam– *Tasmin samāhitacittasya yā prajñā jāyate tasyā ṛtambhareti saṁjñā bhavati/ anvarthā ca sā, satyameva bibharti/ na ca tatra viparyāsajñānagandhopyastīti/ tathā coktam–*

āgamenānumānena dhyānābhyāsarasena ca/
tridhā prakalpayanprajñāṁ labhate yogamuttamam //iti//48//

Bhā. – During the aforesaid condition, the *Consciousness* of the person whose Mind is in Communion,' comes to be called 'Truth-bearing' *Ṛtambharā*; and this name is applicable literally; because such *Consciousness* 'bears,' upholds, truth alone, and there is not the slightest trace of untruth or misconception; this has been thus described 'Regulating his Consciousness by revelation, reflection and by watchful and continued contemplation, the *Yogin* attains the highest Communion.'

व्यासभाष्यम् — सा पुनः—

Vyāsabhāṣyam – *Sā punaṣ* –

Bhā. – This same Consciousness –

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्॥४९॥

Śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt //49//

Sū. – 49 Has for its object something different from those of Verbal and Inferential cognitions; because it appertains to *particulars*.

व्यासभाष्यम्—श्रुतमागमविज्ञानं तत्सामान्यविषयम् । न ह्यागमेन शक्यो विशेषोऽभिधातुम् । कस्मात्? न हि विशेषेण कृतसंकेतः शब्द इति । तथाऽनुमानं

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सामान्यविषयमेव । यत्र प्राप्तिस्तत्र गतिर्यत्र न प्राप्तिस्तत्र न गतिरित्युक्तम् । अनुमानेन च सामान्येनोपसंहारः । तस्माच्छ्रुतानुमानविषयो न विशेषः कश्चिदस्तीति । न चास्य सूक्ष्मव्यवहितविप्रकृष्टस्य वस्तुनो लोकप्रत्यक्षेण ग्रहणमस्ति । न चास्य विशेषस्याप्रमाणकस्याभावोऽस्तीति समाधिप्रज्ञानिर्ग्राह्य एव स विशेषो भवति । भूतसूक्ष्मगतो वा पुरुषगतो वा । तस्माच्छ्रुतानुमानप्रज्ञाभ्यामन्यविषया सा प्रज्ञा विशेषार्थत्वादिति॥ ४९॥

Vyasabhāṣyam– Śrutāmāgamavijñānaṁ tatsāmānyaviṣayam/ na hyāgamena śakyo viśeṣo'bhidhātum/ kasmāt? na hi viśeṣeṇa kṛtasaṁketaḥ śabda iti/ tathānumānaṁ sāmānyaviṣayameva/ yatra prāptistatra gatiryatra na prāptistatra na gatirityuktam/ anumānena ca sāmānyenopasaṁhāraḥ / tasmācchrutānumānaviṣayo na viśeṣaḥ kaścidastīti/ na cāsya sūkṣmavyavahitaviprakṛṣṭasya vastuno lokapratyakṣeṇa grahaṇamasti/ na cāsya viśeṣasyāpramāṇakasyābhāvo'stīti samādhiprajñānirgrāhya eva sa viśeṣo bhavati/ bhūtasūkṣmagato vā puruṣagato vā/ tasmācchrutānumānaprajñābhyāmanyaviṣayā sā prajñā viśeṣārthatvāditi //49//

Bhā. – Verbal cognition is cognition derived from words; this appertains to *universals*; it is not possible for words to speak of *particulars*, why? because the convention regarding the connotation of words is not fixed in relation to any particulars. Similarly with *inferential cognition*; that too pertains to *universals* alone; the inferential premises are always stated in the generalised form 'wherever there is approach, there is movement, where there is no movement, there is no approach'; thus Inference always ends in a generalisation. Thus there is no particular that can form the object of either *verbal* or the *inferential* cognition. As regards Sense-perception, no ordinary Sense-perception can apprehend what is subtile, hidden or remote. Nor will it be right to assert that "such a thing, not being amenable to any means of cognition, must be regarded as non-existent"; because such a *particular* is actually perceived by

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Consciousness under Communion, this particular subsisting either in the *Subtle Element* or in the *Spirit*.

From all this it follows that the Consciousness in question has for its object something different from those of verbal and inferential cognitions, because it appertains to particulars.

व्यासभाष्यम्— समाधिप्रज्ञाप्रतिलम्भे योगिनः प्रज्ञाकृतः संस्कारो नवो नवो जायते।

Vyāsabhāṣyam– *Samādhiprajñāpratilambhe yoginaḥ prajñākṛtaḥ saṁskāro navo navo jāyate /*

Bhā. – On the attainment of 'Communion-consciousness, 'that Consciousness produces in the *Yogin* fresh and fresh impressions (aptitudes); and –

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी॥५०॥

Tajjaḥ saṁskāro'nyasaṁskārapratibandhī //50//

Sū. – 50 The impression produced by this Consciousness is destructive of other impressions.

व्यासभाष्यम्—समाधिप्रज्ञाप्रभवः संस्कारो व्युत्थानसंस्काराशयं बाधते । व्युत्थानसंस्काराभिभवात्तत्प्रभवाः प्रत्यया न भवन्ति । प्रत्ययनिरोधे समाधिरुपतिष्ठते । ततः समाधिजा प्रज्ञा, ततः प्रज्ञाकृताः संस्काराः इति नवो नवः संस्काराशयो जायते । ततश्च प्रज्ञा ततश्च संस्कारा इति । कथमसौ संस्कारातिशयश्चित्तं साधिकारं न करिष्यतीति? न ते प्रज्ञाकृताः संस्काराः क्लेशक्षयहेतुत्वाच्चित्तमधिकारविशिष्टं कुर्वन्ति । चित्तं हि ते स्वकार्यादवसादयन्ति । ख्यातिपर्यवसानं हि चित्तचेष्टितमिति॥५०॥

Vyāsabhāṣyam– *Samādhiprajñāprabhavaḥ saṁskāro vyutthānasaṁskārāśayaṁ bādhate/ vyutthānasaṁskārābhibhavāttatprabhavāḥ pratyayā na bhavanti/ pratyayanirodhe samādhirupatiṣṭhate/ tataḥ samādhijā prajñā, tataḥ prajñākṛtāḥ saṁskārāḥ iti navo navaḥ saṁskārāśayo jāyate/ tataśca prajñā tataśca saṁskārā iti/ kathamasau saṁskārātiśayaścittaṁ*

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sādhikāraṁ na kariṣyatīti? na te prajñākṛtāḥ saṁskārāḥ kleśakṣayahetutvāccittamadhikā-raviśiṣṭaṁ kurvanti/ cittaṁ hi te svakāryādavasādayanti/ khyātiparyavasānaṁ hi cittaceṣṭitamiti //50//

Bhā. – The Impression produced by 'Consciousness under Communion' sets aside the residuum of all the impressions left by the cognitions occurring in the ordinary active state; the impressions of the active state having been thus set aside, they do not give rise to any further cognitions arising out of them; these cognitions having been inhibited, *Communion* presents itself; then follows the 'Communion-consciousness'; thence proceed the Impressions brought about by this Consciousness; in this way at each step, fresh impressions and their residua go on cropping up; from these, further Consciousness; thence again, more impressions, and so on.

Question : "Why should not these excellent Impressions render the Mind more and more active?"

Answer : As a matter of fact, the Impressions brought about by the said Consciousness destroy the 'Afflictions,' and for that reason they do not render the Mind active; in fact, they tend to withdraw (incapacitate) the Mind from its activity; as the activity of the Mind can continue only till the appearance of Discriminative Wisdom.

व्यासभाष्यम् – किं चास्य भवति ?

Vyāsabhāṣyam – *Kiṁ cāsya bhavati?*

Bhā. – *Question* : "What happens to the Mind?"

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः॥५१॥

Tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ //51//

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Answer :

Sū. – 51. When this also has become suppressed, all becomes suppressed; thence follows "Seedless Communion".

व्यासभाष्यम्—स न केवलं समाधिप्रज्ञाविरोधी । प्रज्ञाकृतानामपि संस्काराणां प्रतिबन्धी भवति । कस्मात् ? निरोधजः संस्कारः समाधिजान् संस्कारान् बाधत इति। निरोधस्थितिकालक्रमानुभवेन निरोधचित्तकृतसंस्कारास्तित्वमनुमेयम् । व्युत्थान-निरोधसमाधिप्रभवैः सह कैवल्यभागीयैः संस्कारैश्चित्तं स्वस्यां प्रकृताववस्थितायां प्रविलीयते । तस्मात्ते संस्काराश्चित्तस्याधिकारविरोधिनो न स्थितिहेतवो भवन्तीति । यस्मादवसिताधिकारं सह कैवल्यभागीयैः संस्कारैश्चित्तं निवर्तते । तस्मिन्निवृत्ते पुरुषः स्वरूपमात्रप्रतिष्ठोऽतः शुद्धः केवलो मुक्त इत्युच्यत इति॥५१।

Vyāsabhāṣyam– *Sa na kevalaṁ samādhiprajñāvirodhī/ prajñākṛtānāmapi saṁskārāṇāṁ pratibandhī bhavati/ kasmāt? nirodhajaḥ saṁskāraḥ samādhijān saṁskārān bādhata iti/ nirodhasthitikālakramānubhavena nirodhacittakṛtasaṁskārā-stitvamanumeyam/ vyutthānanirodhasamādhiprabhavaiḥ saha kaivalyabhāgīyaiḥ saṁskāraiścittaṁ svasyāṁ prakṛtāvava-sthitāyāṁ pravilīyate/ tasmātte saṁskārāścitta-syādhikāra-virodhino na sthitihetavo bhavantīti/ yasmādavasitādhikāraṁ saha kaivalyabhāgīyaiḥ saṁskāraiścittaṁ nivartate/ tasminnivṛte puruṣaḥ svarūpamātra-pratiṣṭho'taḥ śuddhaḥ kevalo mukta ityucyata iti //51/*

Bhā. – The 'seedless communion' (here described) is destructive, not only of the 'Consciousness during communion,' but also of the Impressions due to that Consciousness; why? for the simple reason that the Impression born of 'inhibition' (Suppression) sets aside the Impressions due to the (*seeded*) Communion.

The fact that we are cognisant of a certain sequence during the pendency of the Inhibition itself leads us to infer that there are impressions produced by the Inhibited Mind also. At this stage what happens is that along with all the

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three kinds of Impressions (1) those due to the cognitions of the ordinary *active* state, (2) those due to the cognitions in the Inhibition-stage of Concrete Communion, and (3) those (born of total Inhibition) which immediately precede Liberation, become absorbed in their own everlasting source, (*Prakṛti*, Nature). So that those impressions, while destroying the activity of the Mind, do not tend towards the continuity of the Mind itself; for the simple reason that the Mind, having its activity stopped, has disappeared along with the Impressions immediately preceding *Liberation*. On this disappearance of the Mind, the Spirit comes to abide in its own form, and hence becomes *pure* and *free*.

इति श्रीपातञ्जले साङ्ख्यप्रवचने योगशास्त्रे श्रीमद्व्यासभाष्ये समाधिपादः प्रथमः॥१॥

THUS ENDS SECTION- I

Dealing with Communion (*Samādhi*)

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SECTION II
THE MEANS OF ATTAINING 'COMMUNION'

व्यासभाष्यम् —उद्दिष्टः समाहितचित्तस्य योगः। कथं व्युत्थितचित्तोऽपि योगयुक्तः स्यादित्येतदारभ्यते।

Vyāsabhāṣyam– *Uddiṣṭaḥ samāhitacittasya yogaḥ katham vyutthitacitto'pi yogayuktaḥ syādityetadārabhyate /*

Bhā. – 'Communion' (of the third or Highest degree) as attained by the person with the composed mind [*i.e.*, the person who has reached the *Yogārūḍha* stage] has been described (in the preceding section). Now begins the exposition of the method whereby 'Communion' may be attained by the person whose Mind is still active and disturbed, [*i.e.*, Communion of the second or Middle Degree, for the person in the *Yuñjāna* stage]. [The first stage, that of the *Aspirant*, *Ārurukṣu*, is dealt with later on under *Sū.* 29 *et. seq.*]

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः॥१॥

Tapaḥ svādhyāyeśvarapraṇidhānāni kriyāyogaḥ //1//

Sū. – 1. (1) 'Asceticism,' (2) 'Self-instruction' and (3) 'Devotion to the Supreme Lord' constitute the 'Yogic Discipline'.

व्यासभाष्यम्—नातपस्विनो योगः सिद्ध्यति । अनादिकर्मक्लेशवासनाचित्रा प्रत्युपस्थितविषयजाला चाशुद्धिर्नान्तरेण तपः सम्भेदमापद्यत इति तपस उपादानम् । तच्च चित्तप्रसादनमबाधमानमनेनाऽऽसेव्यमिति मन्यते । स्वाध्यायः प्रणवादिपवित्राणां जपो मोक्षशास्त्राध्ययनं वा ईश्वरप्रणिधानं सर्वक्रियाणां परमगुरावर्पणं तत्फलसंन्यासो वा॥१॥

Vyāsabhāṣyam– *Nātapasvino yogaḥ siddhyati/ anādikarmakleśavāsanācitrā pratyupasthitaviṣayajālā cāśuddhirnāntareṇa tapaḥ sambhedamāpadyata iti tapasa upādānam/ tacca cittaprasādanamabādhamānamanenā-sevyamiti manyate/*

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svādhyāyaḥ praṇavādipavitrāṇāṁ japo mokṣaśāstrādhyayanaṁ vā īśvarapraṇidhānaṁ sarvakriyāṇāṁ paramagurāvarpaṇaṁ tatphalasaṁnyāso vā //1//

Bhā. – 'Communion' cannot be attained by one who has not practised *Asceticism*; as a matter of fact, without *Asceticism*, there can be no cessation of that 'impurity' which is intermingled with a beginningless 'Karmic residua' and the effects of the 'impediments,' and also beset with the meshes of sense-objects; that is the reason why *Asceticism* has to be practised; and the idea is that only that form of *Asceticism* has to be practised which does not disturb the composure of the Mind.

Selfinstruction – stands here either for the *repetition of such mantras* as the syllable *Om* and the like, or for the study of the scriptures bearing upon *Liberation.*

Devotion to the Supreme Lord – the surrendering or offering up of all one's activities to the Supreme Preceptor, or the renunciation of the fruits of one's activities. (See *Sū* 1, 23-28.)

NOTES

Asceticism, etc. – The commentator here distinctly denies the theory of penance and the like religious austerities being the means to Yoga. In his opinion a peaceful equilibrium of Mind alone can lead to Yoga, and austerities are likely to disturb this equilibrium by the physical effort involved.

व्यासभाष्यम् — स हि क्रियायोगः।

Vyāsabhāṣyam– *Sa hi kriyāyogaḥ /*

Bhā. – This Yoga-Discipline –

समाधिभावनार्थः क्लेशतनूकरणार्थश्च॥२॥

Samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca //2//

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Sū. – 2 Serves the purpose – (a) of bringing about 'Communion,' and also (b) of attenuating the Impediments.

व्यासभाष्यम्—स ह्यासेव्यमानः समाधिं भावयति क्लेशांश्च प्रतनूकरोति। प्रतनूकृतान् क्लेशान् प्रसंख्यानाग्निना दग्धबीजकल्पानप्रसवधर्मिणः करिष्यतीति। तेषां तनूकरणात्पुनः क्लेशैरपरामृष्टा सत्त्वपुरुषान्यताख्यातिः सूक्ष्मा प्रज्ञा समाप्ताधिकारा प्रतिप्रसवाय कल्पिष्यत इति॥२॥

Vyāsabhāṣyam– *Sa hyāsevyamānaḥ samādhiṁ bhāvayati kleśāṁśca pratanūkaroti/ pratanūkṛtān kleśān prasaṁkhyānāgninā dagdhabījakalpānaprasavadharmiṇaḥ kariṣyatīti/ teṣāṁ tanūkaraṇātpunaḥ kleśairaparāmṛṣṭā sattvapuruṣānyatākhyātiḥ sūkṣmā prajñā samāptādhikārā pratiprasavāya kalpiṣyata iti //2//*

Bhā. – When duly practised, this 'Yoga-Discipline' brings into existence 'Communion,' and also attenuates the Impediments; and when the Impediments have been thus attenuated, the *Yogin* shall be able to scorch them by the fire of Reflection, and make them unproductive, like scorched seeds. The effect of this attenuation of the Impediments is that the knowledge of the difference between Spirit and Matter can appear; and being no longer affected by the attenuated Impediments, that fine subtly Supreme Wisdom having put an end to the functioning (of the Attributes, towards further productivity), tends to *dissolution* (and consequent *Liberation* of the Spirit).

व्यासभाष्यम् — अथ के ते क्लेशाः ? कियन्ते। वा इति ?

Vyāsabhāṣyam– *Atha ke te kleśāḥ? kiyante / vā iti?*

Bhā – Question : "What are these Impediments and how many?"

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः॥३॥

Avidyā'smitārāgadvesābhiniveśāḥ pañca kleśāḥ //3//

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Answer :

Sū. 3. (1) Illusion, (2) Self-consciousness, (3) Attachment, (4) Aversion, and (5) Yearning for Life are the five *Impediments.*

व्यासभाष्यम्—क्लेशा इति, पञ्च विपर्यया इत्यर्थः । ते स्यन्दमाना गुणाधिकारं द्रढयन्ति, परिणाममवस्थापयन्ति, कार्यकारणस्रोत उन्नमयन्ति, परस्परानुग्रहतन्त्रीभूय कर्मविपाकं चाभिनिर्हरन्तीति॥ ३॥

Vyāsabhāṣyam– *kleśā iti, pañca viparyayā ityarthaḥ / te syandamānā guṇādhikāraṁ draḍhayanti, pariṇāmamavasthāpayanti, kāryakāraṇasrota unnamayanti, parasparānugrahatantrībhūya karmavipākaṁ cābhinirharantīti //3//*

Bhā. – That is to say, these are the five aspects of 'Misconception'. (See I, 8.) When these flow out (become active), they accentuate the activity of the Attributes and thereby set up evolution and let flow the current of causes and effects; and depending upon mutual aid, they bring about the fruition of 'Karmic residua' (in the form of Birth, Life and Experiences).

NOTES

Mutual aid – Vācaspati Miśra explains this as being the mutual dependence of actions and Impediments, the one giving rise to the other, by turns. Vijñāna Bhikṣu and others explain it as that among the five Impediments themselves – Illusion producing Attachment; Illusion, Ignorance and so on.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्॥ ४॥

Avidyā kṣetramuttareṣāṁ prasuptatanuvicchinnodārāṇām//4//

Sū. 4. Illusion is the breeding ground for those that follow, these being dormant, attenuated, intercepted and operative.

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व्यासभाष्यम्—अत्राविद्या क्षेत्रं प्रसवभूमिरुत्तरेषामस्मितादीनां चतुर्विधकल्पानां प्रसुप्ततनुविच्छिन्नोदाराणाम् । तत्र का प्रसुप्तिः? चेतसि शक्तिमात्रप्रतिष्ठानां बीजभावोपगमः । तस्य प्रबोध आलम्बने सम्मुखीभावः । प्रसंख्यानवतो दग्धक्लेशबीजस्य सम्मुखीभूतेऽप्यालम्बने नासौ पुनरस्ति, दग्धबीजस्य कुतः प्ररोह इति । अतः क्षीणक्लेशः कुशलश्चरमदेह इत्युच्यते।

Vyāsabhāṣyam– *Atrāvidyā kṣetraṁ prasavabhūmiruttareṣāmasmitādīnāṁ caturvidhakalpānāṁ prasuptatanuvicchinnodārāṇām/ tatra kā prasuptiḥ? cetasi śaktimātrapratiṣṭhānāṁ bījabhāvopagamaḥ / tasya prabodha ālambane sammukhībhāvaḥ / prasaṁkhyānavato dagdhakleśabījasya sammukhībhūte'pyālambane nāsau punarasti, dagdhabījasya kutaḥ praroha iti/ ataḥ kṣīṇakleśaḥ kuśalaścaramadeha ityucyate/*

व्यासभाष्यम्— तत्रैव सा दग्धबीजभावा पञ्चमी क्लेशावस्था नान्यत्रेति । सतां क्लेशानां तदा बीजसामर्थ्यं दग्धमिति विषयस्य सम्मुखीभावेऽपि सति न भवत्येषां प्रबोध इति । उक्ता प्रसुप्तिर्दग्धबीजानामप्ररोहश्च । तनुत्वमुच्यते— प्रतिपक्षभावनोपहताः क्लेशास्तनवो भवन्ति । तथा विच्छिद्य विच्छिद्य तेन तेनाऽऽत्मना पुनः पुनः समुदाचरन्तीति विच्छिन्नाः । कथम्? रागकाले क्रोधस्यादर्शनात् । न हि रागकाले क्रोधः समुदाचरति । रागश्च क्वचिद् दृश्यमानो न विषयान्तरे नास्ति । नैकस्यां स्त्रियां चैत्रो रक्त इत्यन्यासु स्त्रीषु विरक्त इति । किन्तु तत्र रागो लब्धवृत्तिरन्यत्र तु भविष्यद्वृत्तिरिति । स हि तदा प्रसुप्ततनुविच्छिन्नो भवति । विषये यो लब्धवृत्तिः स उदारः । सर्व एवैते क्लेशविषयत्वं नातिक्रामन्ति । कस्तर्हि विच्छिन्नः प्रसुप्ततनुरुदारो वा क्लेश इति । उच्यते— सत्यमेवैतत् किन्तु विशिष्टानामेवैतेषां विच्छिन्नादित्वम् । यथैव प्रतिपक्षभावनातो निवृत्तस्तथैव स्वव्यञ्जकाञ्जनेनाभिव्यक्त इति।

Vyāsabhāṣyam– *Tatraiva sā dagdhabījabhāvā pañcamī kleśāvasthā nānyatreti/ satāṁ kleśānāṁ tadā bījasāmarthyaṁ dagdhamiti viṣayasya sammukhībhāve'pi sati na bhavatyeṣāṁ prabodha iti/ uktā prasuptirdagdhabījānāmaprarohaśca/ tanutvamucyate– pratipakṣabhāvanopahatāḥ kleśāstanavo bhavanti/ tathā vicchidya vicchidya tena tenātmanā punaḥ punaḥ samudācarantīti vicchinnāḥ / katham? rāgakāle krodhasyādarśanāt/ na hi rāgakāle krodhaḥ samudācarati/*

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rāgaśca kvacid dṛśyamāno na viṣayāntare nāsti/ naikasyāṁ striyāṁ caitro rakta ityanyāsu strīṣu virakta iti/ kintu tatra rāgo labdhavṛttiranyatra tu bhaviṣyadvṛttiriti/ sa hi tadā prasuptatanuvicchinno bhavati/ viṣaye yo labdhavṛttiḥ sa udāraḥ / sarva evaite kleśaviṣayatvaṁ nātikrāmanti/ kastarhi vicchinnaḥ prasuptatanurudāro vā kleśa iti/ ucyate– satyamevaitat kintu viśiṣṭānāmevaiteṣāṁ vicchinnāditvam/ yathaiva pratipakṣabhāvanāto nivṛttastathaiva svavyañjakāñjanenābhivyakta iti /

व्यासभाष्यम् — सर्व एवामी क्लेशा अविद्याभेदाः । कस्मात्? सर्वेष्वविद्यैवाभिप्लवते । यदविद्यया वस्त्वाकार्यते तदेवानुशेरते क्लेशा विपर्यासप्रत्ययकाले उपलभ्यन्ते क्षीयमाणां चाविद्यामनुक्षीयन्त इति॥४॥

Vyāsabhāṣyam– *Sarva evāmī kleśā avidyābhedāḥ / kasmāt? sarveṣvavidyaivābhiplavate/ yadavidyayā vastvākāryate tadevānuśerate kleśā viparyāsapratyayakāle upalabhyante kṣīyamāṇāṁ cāvidyāmanukṣīyanta iti //4//*

Bhā. – Of these, 'Illusion' is the ' breeding ground,' *i.e.*, soil productive, of the following : [*i.e.*, of Self-consciousness and the rest] which are held to be of four kinds *viz.*, (a) *dormant,* (b) *attenuated,* (c) *intercepted* and (d) *operative.*

Question : (a) "Of these, what is 'dormancy'?"

Answer : It is the germ-state (of the Impediments), which are lying merely *latent* in the mind (*i.e.* not yet active). The *awakening* of these consists in their coming face to face with their respective substrates (objects). For one, however, who has attained discriminative wisdom, and the seed of Impediments has been burnt up, this 'awakening' does not take place, even on the object coming face to face (in close contact); for how could there be any *sprouting* of the seed that has been burnt? This is the reason why the wise man whose Impediments have been destroyed, is called *Caramadeha* (the Man with the Final

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Body, who is not born again in a physical body). It is only in this condition, and nowhere else, that the Impediments lay in their 'fifth' state, wherein their germinating potency has become scorched; so that, even though they be there, yet, in as much as their germinating power has become scorched, they do not have their 'awakening,' even when their objects are in close proximity to them. Thus has been explained the *dormancy* (of the Impediments), as also the *non-germination* of *the scorched seeds*.

(b)*Attenuation* is next described : The Impediments are said to become 'attenuated' when they are put down by the practice of their 'opposites' [*i.e.*, of the 'Yoga-discipline'].

(c)[*Interception* is next described] When the Impediments have their activity interrupted (among themselves, or by addition of particular objects) again and again, and yet they become active again they are said to be *intercepted*. "How does this happen ?" At the time that *Attachment* is active, Anger does not appear; at a time when *Attachment* is there, Anger does not become active; further, the fact of there being *Attachment* to one object does not mean that it would not appear in regard to another object; for instance, the fact that Caitra *loves* one woman, it does not necessarily follow that he *hates* (has no love for) another woman; the only difference is that in regard to that one woman, his Attachment (Love) is already active, while in regard to the other woman it is 'latent' (*i.e.*, in the future, likely to become active); and this 'latent' (or likely) Attachment also may be either 'dormant' or 'attenuated' or 'intercepted'.

(d)[*Operativeness* is next described]. That Impediment which has begun to function in regard to a particular object, is said to be *operative*.

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All these (Impediments in the 'dormant' and other conditions) cannot cease to be regarded as 'Impediments'.

Question : "Under the circumstances (when all are equally Impediments), what is it that can be called 'intercepted,' or 'dormant' or 'attenuated' or 'operative'?"

Answer : What you urge is quite true; (though generally speaking all are equally 'Impediments,' yet), it is to the particular forms (states) of the Impediments that the names 'interceptd' and the rest are applied.

These Impediments appear (and become operative) through their cause (in the shape of brooding over the objects of sense), in the same way as they are suppressed by the practice of their opposites (in the shape of 'Yoga-discipline').

All these Impediments are so many phases of *Illusion*. "How so?" Because *Illusion* pervades through all of them. The form that *Illusion* imposes upon an object, through that form alone do all the other Impediments operate. That is why they are found only during the time that Misconception (or Illusion) is there, and they disappear on the disappearance of that Illusion.

NOTES

All these, etc. – This is said in anticipation of the objection that as the "operative" ones alone are real Impediments, why should the others be called. "Impediments" at all?

The reply is that as the others too have a latent. potency of becoming operative in time, on the presentation of suitable objects, they are also included in the denotation of the word "Impediment".

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May be either dormant, etc. – When a certain Impediment is operating, the Impediment equipped with a latent potency becomes *dormant* with regard to a certain object, *attenuated* with regard to another, and *intercepted* with regard to a third. It cannot be said to be non-existing; as in that case its appearance at any future time would be impossible.

Intercepted – "Those afflictions (*i.e., Impediments*) are said to be 'intercepted' which remain with their powers overcome by a particularly potent passion, as desire when the prevailing passion is aversion, or aversion when the prevailing passion is desire, being opposed to each other, they cannot dominate at the same time, (one must for the time intercept the other)" – *Bhoja* (*Mitra*).

व्यासभाष्यम् — तत्राविद्यास्वरूपमुच्यते —

Vyāsabhāṣyam– *Tatrāvidyāsvrūpamucyate* –

Bhā. – The nature of *illusion* is next described –

अनित्याऽशुचिदुःखानात्मसु

नित्यशुचिसुखाऽऽत्मख्यातिरविद्या॥५॥

Anityā'śuciduḥkhānātmasu

nityaśucisukhātmakhyātiravidyā//5//

Sū. 5. *Illusion* consists in regarding (1) the *non-eternal* as *eternal*, (2) the *impure* as *pure*, (3) *Pain* as *Pleasure*, (4) the *Not-self* as the *Self.*

व्यासभाष्यम्—अनित्ये कार्ये नित्यख्यातिः । तद्यथा - ध्रुवा पृथिवी, ध्रुवा सचन्द्रतारका द्यौः, अमृता दिवौकस इति । तथाऽशुचौ परमबीभत्से काये, उक्तञ्च—

स्थानाद् बीजादुपष्टम्भान्निःस्यन्दान्निधनादपि।

कायमाधेयशौचत्वात्पण्डिता ह्यशुचिं विदुः॥

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इत्यशुचौ शरीरे शुचिख्यातिर्दृश्यते । नवेव शशाङ्कलेखाकमनीयेयं कन्या मध्वमृतावयवनिर्मितेव चन्द्रं भित्त्वा निःसृतेव ज्ञायते, नीलोत्पलपत्रायताक्षी हावगर्भाभ्यां लोचनाभ्यां जीवलोकमाश्वासयन्तीवेति कस्य केनाभिसम्बन्धः ? भवति चैवमशुचौ शुचिविपर्यासप्रत्यय इति । एतेनापुण्ये पुण्यप्रत्ययस्तथैवानर्थे चार्थप्रत्ययो व्याख्यातः । तथा दुःखे सुखख्यातिं वक्ष्यति– 'परिणामतापसंस्कारदुःखैर्गुण-वृत्त्यविरोधाच्च दुःखमेव सर्वं विवेकिनः' (यो०सू० २/१५) इति । तत्र सुखख्यातिरविद्या । तथानात्मन्यात्मख्यातिर्बाह्योपकरणेषु चेतनाचेतनेषु भोगाधिष्ठाने वा शरीरे, पुरुषोपकरणे वा मनस्यनात्मन्यात्मख्यातिरिति । तथैतदत्रोक्तम् 'व्यक्तमव्यक्तं वा सत्त्वमात्मत्वेनाभिप्रतीत्य तस्य सम्पदमनुनन्दत्यात्मसम्पदं मन्वानस्तस्य व्यापदमनुशोचत्यात्मव्यापदं मन्वानः स सर्वोऽप्रतिबुद्ध इति।'

एषा चतुष्पदा भवत्यविद्या मूलमस्य क्लेशसन्तानस्य कर्माशयस्य च सविपाकस्येति । तस्याश्चामित्रागोष्पदवद्वस्तुसतत्त्वं विज्ञेयम् । यथा नामित्रो मित्राभावः न मित्रमात्रं किन्तु तद्विरुद्धः सपत्नः । तथा चागोष्पदं न गोष्पदाभावो न गोष्पदमात्रं किन्तु देश एव ताभ्यामन्यद्वस्त्वन्तरम् । एवमविद्या न प्रमाणं न प्रमाणाभावः, किन्तु विद्याविपरीतं ज्ञानान्तरमविद्येति॥५॥

Vyāsabhāṣyam– *Anitye kārye nityakhyātiḥ / tadyathā– dhruvā pṛthivī, dhruvā sacandratārakā dyauḥ, amṛtā divaukasa iti/ tathā' śucau paramabībhatse kāye, uktañca–*

sthānād bījādupaṣṭambhānniḥsyandānnidhanādapi/
kāyamādheyaśaucatvātpaṇḍitā hyaśuciṁ viduḥ //

ityaśucau śarīre śucikhyātirdṛśyate/ naveva śaśāṅkalekhākamanīyeyaṁ kanyā madhvamṛtāvayavanirmi-teva candraṁ bhittvā niḥsṛteva jñāyate, nīlotpalapatrāyatākṣī hāvagarbhābhyāṁ locanābhyāṁ jīvalokamāśvāsayantīveti kasya kenābhisambandhaḥ? bhavati caivamaśucau śuciviparyāsapratyaya iti/ etenāpuṇye puṇyapratyayastathai-vānarthe cārthapratyayo vyākhyātaḥ / tathā duḥkhe sukhakhyātiṁ vakṣyati – 'pariṇāmatāpasaṁskāraduḥkhairguṇavṛttya-virodhācca duḥkhameva sarvaṁ vivekinaḥ' (Yo.Sū. 2/15) iti/ tatra sukhakhyātiravidyā/ tathānātmanyātmakhyātirbāhyopa-karaṇeṣu cetanācetaneṣu bhogādhiṣṭhāne vā śarīre, puruṣopakaraṇe vā manasyanātmanyātmakhyātiriti/ tathaiva dārśitam 'vyaktamavyaktaṁ

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vā sattvamātmatvenābhipratītya tasya sampadamanunandatyātmasampadaṁ manvānastasya vyāpadamanuśocatyātmavyāpadaṁ manvānaḥ sa sarvo'-pratibuddha iti/'

eṣā catuṣpadā bhavatyavidyā mūlamasya kleśasantānasya karmāśayasya ca savipākasyeti/ tasyāścāmitrāgoṣpadavadvastusatattvaṁ vijñeyam/ yathā nāmitro mitrābhāvaḥ na mitramātraṁ kintu tadviruddhaḥ sapatnaḥ / tathā cāgoṣpadaṁ na goṣpadābhāvo na goṣpadamātraṁ kintu deśa eva tābhyāmanyadvastvantaram/ evamavidyā na pramāṇaṁ na pramāṇābhāvaḥ, kintu vidyāviparītaṁ jñānāntaramavidyeti //5//

Bhā. – (1) *Regarding the non-eternal as eternal*; for example, such notions as – 'The earth is lasting'; 'the Heaven with its moon and stars is lasting,' 'the denizens of Heaven are immortal'.

(2) Similarly, in reality, the Body is impure, most disgusting, as described in the following assertion (of Vyāsa) – ' Wise men have regarded the Body as impure, on account of its place (in the womb), its seed (consisting of the man's semen and the woman's ovule), its changes, exudations and death, also because cleanliness can be only imposed upon it from without'; yet in regard to this impure body, people are found to have the idea of purity; as evidence of this, we meet with such notions (in regard to the body of a woman) as 'This girl is lovely like the rising Moon, appears to have been made up of portions of honey and netcar as if she had come out of the Moon, having large eyes resembling the blue lotus, she is enlivening the world of living beings by her loveful Eyes'. In all this what real connection is there among the things here described? And yet there are such illusory notions of purity regarding impure things. This also involves such notions as of *right* regarding *wrong*, and of good regarding *evil*.

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(3) Similarly there is notion of Pain as Pleasure; this is going to be explained under II 15, where it is asserted that 'by reason of the adverse functioning of the Attributes, all is pain, for the wise,' and when people regard all this pain as *Pleasure*, it is *illusion*.

(4) Similarly there is *the notion of Self with regard to what is Not-self* ; that is, when such things as (a) the external animate and inanimate accessories, (in the shape of child, cattle, beds, etc.), (b) the Body, which is the receptacle of experiences, (c) the Mind, which is an instrument for the Spirit, which are *not-self*, come to be regarded as 'Self' [it is a case of *illusion*]. This is what has been thus described (by Pañcaśikha) : 'Coming to regard the animate and inanimate things as his Self, the man rejoices at their prosperity regarding it as his own prosperity, and he grieves at their adversity, regarding it as his own adversity, all such men are *deluded*.'

This is the four-footed 'Illusion,' the root of all the series of Impediments, as also of the Kamic Residuum along with its fruition.

This *illusion* (though the name has the negative form *A-vidyā, Not-right Cognition*) should be regarded as a *positive entity*; just as in the case of the terms *amitra* and *agoṣpada*; the name *amitra* does not stand for the *not - mitra* (a negative entity), nor mere *mitra* (a totally distinct entity), it stands for the *Enemy*, something contrary to the *mitra* (friend) ; similarly the term *Agoṣpada* is not a mere *negation* of the *goṣpada* (cow's foot-print), nor the mere *goṣpada*; it stands for a particular place, totally different from both (the *not-goṣpada* and the mere *goṣpada*). Similarly, *illusion* is neither *Right Cognition* (*Vidyā*) nor *negation* of *Right Cognition*; it is a distinct kind of *cognition* different from *Right Cognition*.

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NOTES

External accessories – Aceessories related to the body – such as father, mother, child, bed, clothes, etc.

Animate and the inanimate, etc. 'Vyakta' and '*avyakta*' here have been explained by Vācaspati as 'animate' and 'inanimate'. The 'animate' accessories are parents, sons, brothers, etc.; and the 'inanimate' ones are the bed, clothes, etc.

The sense of the last paragraph is that though formed of the two particles a (= not) and *Vidyā* (= true knowledge, right cognition), the word *Avidyā* does not mean simple *absence of knowledge*, but a positive conception quite distinct therefrom. Just as the word *Amitra* formed by a (=not) and *mitra* (= friend) does not mean either *absence of friend*, or a *single friend* (the compound in this being broken up as *Na Mitro yasmāt*), but simply something opposed to both of these, an *enemy*; and similarly the word *Agoṣpada* formed by a (= not) and *goṣpada* (= foot-print of a cow) does not mean what the constituent particles directly denote, but it forms the name of a country.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता॥६॥

Dṛgdarśanaśaktyorekātmatevāsmitā //6//

Sū. – 6. 'Self-consciousness' is the apparent identification of the Perceiver-Faculty and the Perception-Faculty.

व्यासभाष्यम्—पुरुषो दृक्शक्तिर्बुद्धिर्दर्शनशक्तिरित्येतयोरेकस्वरूपा-पत्तिरिवास्मिता क्लेश उच्यते । भोक्तृभोग्यशक्त्योरत्यन्तविभक्तयोरत्यन्तासङ्कीर्णयोरविभागप्राप्ताविव सत्यां भोगः कल्पते । स्वरूपप्रतिलम्भे तु तयोः कैवल्यमेव भवति कुतो भोग इति । तथा चोक्तम् — 'बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्विभक्तमपश्यन् कुर्यात्तत्राऽऽत्मबुद्धिं मोहनीति'॥६॥

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Vyāsabhāṣyam– *Puruṣo dṛkśaktirbuddhirdarśanaśaktirityetayorekasvarūpāpattirivāsmitā kleśa ucyate/ bhoktṛbhogyaśaktyoratyantavibhaktayoratyantāsaṅkīrṇayoravibhāgaprāptāviva satyāṁ bhogaḥ kalpate/ svarūpapratilambhe tu tayoḥ kaivalyameva bhavati kuto bhoga iti/ tathā coktam – 'buddhitaḥ paraṁ puruṣamākāraśīlavidyādibhirvibhaktamapaśyan kuryāttatrātmabuddhiṁ moheneti' //6//*

Bhā. – The *Spirit* is the 'Perceiver-Faculty' and the *Cognition* is the 'Perception-Faculty'; and when there comes what appears to be an 'identification' of them – that is, both are cognised as to be of one and the same form – it is the Impediment called 'Self-consciousness'. As a matter of fact, ordinary worldly 'Experience' becomes possible only when there comes about what appears to be non-differentiation (coalescence) of the 'Faculty of the Experiencer' and the 'Faculty of the Experienced,' though in reality, these two are absolutely unmergeable and entirely distinct from one another. On the other hand, when both these Faculties are apprehended in their own respective forms, *Liberation* immediately follows; whence then could there be any *Experience*? This is what has been thus described by Pañcaśikha – 'When one does not perceive the Spirit to be distinct from the Cognition, through its (1) *form*, (2) nature, (3) consciousness and other properties (that cannot belong to the Mind), and he regards the *Mind* itself as the *Spirit* – this is due to delusion.'

NOTES

Perceiver-Faculty and Perception-Faculty; what are meant are the *Cogniser* (Spirit) and the *Cognition*; the term 'faculty' has been added in order to indicate their mutual relationship – one being the *Experiencer* and the other (the latter) being the *Experienced*.

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Entirely distinct – the Spirit is unchangeable, the Cognition (and the Mind) is constantly changing.

सुखानुशयी रागः॥७॥

Sukhānuśayī rāgaḥ //7//

Sū. – 7. 'Attachment' is that which dwells upon Pleasure.

व्यासभाष्यम् — सुखाभिज्ञस्य सुखानुस्मृतिपूर्वः सुखे तत्साधने वा यो गर्धस्तृष्णा लोभः स राग इति॥७॥

Vyāsabhāṣyam – *Sukhābhijñasya sukhānusmṛtipūrvaḥ sukhe tatsādhane vā yo gardhastṛṣṇā lobhaḥ sa rāga iti //7//*

Bhā. – When a man has experienced Pleasure and recalls it afterwards, and this remembrance is followed by the yearning, longing, or desire for that same pleasure, or what had brought that pleasure; it is this yearning that is called 'Attachment'.

दुःखानुशयी द्वेषः॥८॥

Duḥkhānuśayī dveṣaḥ //8//

Sū. – 8. 'Aversion' is that which dwells upon Pain.

व्यासभाष्यम्—दुःखाभिज्ञस्य दुःखानुस्मृतिपूर्वो दुःखे तत्साधने वा यः प्रतिघो मन्युर्जिघांसा क्रोधः स द्वेष इति॥८॥

Vyāsabhāṣyam– *Duḥkhābhijñasya duḥkhānusmṛtipūrvo duḥkhe tatsādhane vā yaḥ pratigho manyurjighāṁsā krodhaḥ sa dveṣa iti //8//*

Bhā. – When a man has experienced Pain and recalls it afterwards, this Remembrance is followed by a loathing or hatred or antipathy or resentment against that Pain, or against what had brought that Pain; this loathing is what is called 'aversion'.

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स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः॥९॥

Svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ //9//

Sū. – 9. That (Impediment) which flows by itself and is as well known to the wise (as to the unwise) is called 'Yearning for Life'.

व्यासभाष्यम्—सर्वस्य प्राणिन इयमात्माशीर्नित्या भवति, 'मा न भूवं भूयासमि'ति । न चाननुभूतमरणधर्मकस्यैषा भवत्यात्माशीः । एतया च पूर्वजन्मानुभवः प्रतीयते । स चायमभिनिवेशः क्लेशः स्वरसवाही कृमेरपि जातमात्रस्य प्रत्यक्षानुमानागमैर-सम्भावितो मरणत्रास उच्छेददृष्ट्यात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति । यथा चायमत्यन्तमूढेषु दृश्यते क्लेशस्तथा विदुषोऽपि विज्ञातपूर्वापरान्तस्य रूढः । कस्मात् समाना हि तयोः कुशलाकुशलयोर्मरणदुःखानुभवादियं वासनेति॥९॥

Vyāsabhāṣyam– *Sarvasya prāṇina iyamātmāśīrnityā bhavati, 'mā na bhūvaṁ bhūyāsami'ti/ na cānanubhūta-maraṇadharmakasyaiṣā bhavatyātmāśīḥ / etayā ca pūrvajanmānubhavaḥ pratīyate/ sa cāyamabhiniveśaḥ kleśaḥ svarasavāhī kṛmerapi jātamātrasya pratyakṣānumānāgamai-rasambhāvito maraṇatrāsa ucchedadṛṣṭyātmakaḥ pūrvajanmānubhūtaṁ maraṇaduḥkhamanumāpayati/ yathā cāyamatyantamūḍheṣu dṛśyate kleśastathā viduṣo'pi vijñātapūrvāparāntasya rūḍhaḥ / kasmāt samānā hi tayoḥ kuśalākuśalayormaraṇaduḥkhānubhavādiyaṁ vāsaneti //9//*

Bhā. – In the mind of every living being there is always present the hope or longing for Self-preservation in the form 'may I not cease to exist; may I continue to live'. This longing for Self-preservation cannot appear in one who has not gone through the experience of death; and this longing also indicates the experiences of previous lives. This longing is the Impediment called 'Yearning for Life'.

It *flows by itself [i.e.*, it appears by the force of its own momentum, and is not due to any extraneous cause]; as even in the worm just born there is a *fear of death* –

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partaking of the notion of 'destruction' – which is not due to any means of cognition, Perception, Inference or Words (during its present life); and this *fear of death* leads to the inference that the being concerned has suffered the pain of death in a past life.

Just as the Impediment is found among absolutely dull beings (like worms), so it is *well-known to the wise also i.e.*, the person who knows the first as well as the last extremes of his Existence [*Birth* and *Rebirth* being the 'first Extreme,' and *Liberation* the 'last extreme']. "Why is it so?" Because the Longing in question, due, as it is, to the experiencing of the pangs of death, is common to both, the Wise as well as the *Unwise.*

NOTES

The wise, are those that have studied the *Śāstras theoretically*, not those that have arrived at the truth; for as far as the latter are concerned, all trace of Illusion is burnt up by the fire of wisdom, and as such there can be no Impediment for him, which is only an effect of Illusion.

The meaning of the *Bhāṣya* is thus put by Dr. Mitra : "It (*abhiniveśa*) proceeds from the memory of former experiences; and since none has in this life experienced the pain of death, it must follow that the fear of death is the result of the unconscious memory of the experience of a former state of life and this fear is the cause of attachment to life."

ते प्रतिप्रसवहेयाः सूक्ष्माः॥१०॥

Te pratiprasavaheyāḥ sūkṣmāḥ //10//

Sū. – 10. These (Impediments), reduced to their subtler form, are got rid of through absorption.

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व्यासभाष्यम्—ते पञ्च क्लेशा दग्धबीजकल्पा योगिनश्चरिताधिकारे चेतसि प्रलीने सह तेनैवास्तं गच्छन्ति॥१०॥

Vyāsabhāṣyam– *Te pañca kleśā dagdhabījakalpā yoginaścaritādhikāre cetasi pralīne saha tenaivāstaṁ gacchanti//10//*

Bhā. – When these Impediments have been reduced to the condition of scorched seeds, they become absorbed in (their cause, in the shape of) the *Yogin*'s Mind whose functioning has come to an end, and then disappear along with this Mind.

NOTES

Absorption – of the mind into its immediate cause, the I-principle. This absorption of the effect in its cause, is only another name for Absolute meditation.

व्यासभाष्यम् — स्थितानां तु बीजभावोपगतानाम् —

Vyāsabhāṣyam–*Sthitānāṁ tu bījabhāvopagatānām* –

Bhā. – As regards those that still continue, and retain the sprouting power –

ध्यानहेयास्तद्वृत्तयः॥११॥

Dhyānaheyāstadvṛttayaḥ //11//

Sū. – 11. Their functions are got rid of by means of reflection.

व्यासभाष्यम्—क्लेशानां या वृत्तयः स्थूलास्ताः क्रियायोगेन तनूकृताः सत्यः प्रसंख्यानेन ध्यानेन हातव्या यावत्सूक्ष्मीकृता यावद्दग्धबीजकल्पा इति । यथा च वस्त्राणां स्थूलो मलः पूर्वं निर्धूयते पश्चात् सूक्ष्मो यत्नेनोपायेन चापनीयते तथा स्वल्पप्रतिपक्षाः स्थूला वृत्तयः क्लेशानां, सूक्ष्मास्तु महाप्रतिपक्षा इति॥११॥

Vyāsabhāṣyam– *Kleśānāṁ yā vṛttayaḥ sthūlāstāḥ kriyāyogena tanūkṛtāḥ satyaḥ prasaṁkhyānena dhyānena hātavyā yāvatsūkṣmīkṛtā yāvaddagdhabījakalpā iti/ yathā ca*

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vastrāṇāṁ sthūlo malaḥ pūrvaṁ nirdhūyate paścāt sūkṣmo yatnenopāyena cāpanīyate tathā svalpapratipakṣāḥ sthūlā vṛttayaḥ kleśānāṁ, sūkṣmāstu mahāpratipakṣā iti //11//

Bhā. – There may be some Impediments that still retain their gross forms (not having been reduced to their subtle forms); when these have been attenuated by 'Yoga-discipline,' they have to be got rid of by means of discrimination and *reflection*, until they become reduced to their subtle forms, that is, until they become like scorched seeds. When one comes to clean a piece of cloth, it is the grosser particles of dust that are first shaken off, and the finer particles are removed by greater efforts and special methods; in the same manner, the grosser functions of the Impediments are repressed by simpler methods, while the subtler functions are repressed by more elaborate methods.

NOTES

That still continue – that are not yet burnt.

Gross functions – those that are in active operation.

''Repressed'' – The gross functions are to – (1) be attenuated by Yoga-discipline, (2) have their sprouting power burnt up by discrimination and reflection (and thus reduced to subtle form) and then lastly, (3) suppressed by absorption *i.e.*, by Abstract Communion.

क्लेशमूलः कर्माशयोः दृष्टादृष्टजन्मवेदनीयः॥१२॥

Kleśamūlaḥ karmāśayoḥ dṛṣṭādṛṣṭajanmavedanīyaḥ //12//

Sū. – 12. 'Karmic Residuum' (Merit-Demerit) has its root in the 'Impediments' and is experienced in 'seen' and 'unseen' lives.

व्यासभाष्यम्—तत्र पुण्यापुण्यकर्माशयः कामलोभमोहक्रोधप्रसवः । स दृष्टजन्मवेदनीयश्चादृष्टजन्मवेदनीयश्च । तत्र तीव्रसंवेगेन मन्त्रतपःसमाधिभिर्निर्वर्तित

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ईश्वरदेवतामहर्षिमहानुभावानामाराधनाद्वा यः परिनिष्पन्नः स सद्यः परिपच्यते पुण्यकर्माशय इति । तथा तीव्रक्लेशेन भीतव्याधितकृपणेषु विश्वासोपगतेषु वा महानुभावेषु वा तपस्विषु कृतः पुनः पुनरपकारः स चापि पापकर्माशयः सद्य एव परिपच्यते । यथा नन्दीश्वरः कुमारो मनुष्यपरिणामं हित्वा देवत्वेन परिणतः, तथा नहुषोऽपि देवानामिन्द्रः स्वकं परिणामं हित्वा तिर्यक्त्वेन परिणत इति । तत्र नारकाणां नास्ति दृष्टजन्मवेदनीयः कर्माशयः । क्षीणक्लेशानामपि नास्त्यदृष्टजन्मवेदनीयः कर्माशय इति॥१२॥

Vyāsabhāṣyam– *Tatra puṇyāpuṇyakarmāśayaḥ kāmalobhamohakrodhaprasavaḥ / sa dṛṣṭajanmavedanīyaścā-dṛṣṭajanmavedanīyaśca/ tatra tīvrasaṁvegena mantratapaḥ-samādhibhirnirvartita īśvaradevatāmaharṣimahānubhāvānā-mārādhanādvā yaḥ parini-ṣpannaḥ sa sadyaḥ paripacyate puṇyakarmāśaya iti/ tathā tīvrakleśena bhītavyādhitakṛpaṇeṣu viśvāsopagateṣu vā mahānubhāveṣu vā tapasviṣu kṛtaḥ punaḥ punarapakāraḥ sa cāpi pāpakarmāśayaḥ sadya eva paripacyate/ yathā nandīśvaraḥ kumāro manuṣyapariṇāmaṁ hitvā devatvena pariṇataḥ, tathā nahuṣo'pi devānāmindraḥ svakaṁ pariṇāmaṁ hitvā tiryaktvena pariṇata iti/ tatra nārakāṇāṁ nāsti dṛṣṭajanmavedanīyaḥ karmāśayaḥ / kṣīṇakleśānāmapi nāstyadṛṣṭajanmavedanīyaḥ karmāśaya iti //12//*

Bhā. – The residuum of good and evil deeds (in the shape of *Merit-Demerit*) has its origin in desire, avarice, stupefaction and anger; and it is *experienced* in the *seen life* and also in the *unseen life*. When the said Residuum is brought about by ardent practice of *Mantra-repetition*, *Austerity* and *Commitnion*, or by the devoted service of God, Deities, Great Sages, and other Great Beings, it brings forth its fruit (reward) immediately; this is the 'Residuum of good deeds' (*Dharma*, 'Merit') On the other hand, when a man, with great labour, inflicts injury upon frightened, diseased and other poor people, or upon great Beings who have reposed confidence in him, this also brings forth its fruit (reward) immediately; this is the 'Residuum of evil

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deeds' (*Adharma*, 'Demerit'). As an instance (of the immediate fruition of *Dharma*) we have the case of Nandīśvara-Kumāra, who gave up his human body and became transformed into a celestial being (immediately on the completion of his austerities); and as an instance (of the immediate fruition of *Adharma*) we have the case of Nahuṣ a who became the Indra of Celestial Beings, but relinquishing his own celestial body became transformed into a beast (snake, immediately upon his ill-treating Agastya).

For those 'hellish persons' (who commit acts leading to the terrible hells), the 'Karmic residuum' has no fruition during the 'seen' (present) life [the terrible consequences accrue only upon death]; similarly for the one whose 'Impediments' have been destroyed, the 'Karmic residuum' has no fruition in the 'unseen' (future) life [the results follow immediately on the cessation of the Impediments].

सति मूले तद्विपाको जात्यायुर्भोगाः॥१३॥

Sati mūle tadvipāko jātyāyurbhogāḥ //13//

Sū. – 13. It is only when the root is there that, there is its fruition, in the form of Birth, Life and Experience.

व्यासभाष्यम्—सत्सु क्लेशेषु कर्माशयो विपाकारम्भी भवति नोच्छिन्नक्लेशमूलः । यथा तुषावनद्धाः शालितण्डुला अदग्धबीजभावाः प्ररोहसमर्था भवन्ति, नापनीततुषा दग्धबीजभावा वा, तथा क्लेशावनद्धः कर्माशयो विपाकप्ररोही भवति, नापनीतक्लेशो न प्रसंख्यानदग्धक्लेशबीजभावो वेति । स च विपाकस्त्रिविधो जातिरायुर्भोग इति । तत्रेदं विचार्यते— किमेकं कर्मैकस्य जन्मनः कारणमथैकं कर्मानेकं जन्माऽऽक्षिपतीति? द्वितीया विचारणा— किमनेकं कर्मानेकं जन्म निर्वर्तयत्यथानेकं कर्मैकं जन्म निर्वर्तयतीति? न तावदेकं कर्मैकस्य जन्मनः कारणम् । कस्मात्? अनादिकालप्रचितस्यासंख्येयस्यावशिष्टस्य कर्मणः साम्प्रतिकस्य च फलक्रमानियमादनाश्वासो लोकस्य प्रसक्तः । स चानिष्ट इति । न

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चैकं कर्मनिकस्य जन्मनः कारणम् । कस्मात् ? अनेकेषु कर्मस्वेककमेव कर्मनिकस्य जन्मनः कारणमित्यवशिष्टस्य विपाककालाभावः प्रसक्तः च चाप्यनिष्ट इति । न चानेकं कर्मनिकस्य जन्मनः कारणम् । कस्मात् ? तदनेकं जन्म युगपन्न सम्भवतीति क्रमेणैव वाच्यम् । तथा च पूर्वदोषानुषङ्गः ।

Vyāsabhāṣyam– *Satsu kleśeṣu karmāśayo vipākārambhī bhavati nocchinnakleśamūlaḥ / yathā tuṣāvanaddhāḥ śālitaṇḍulā adagdhabījabhāvāḥ prarohasamarthā bhavanti, nāpanītatuṣā dagdhabījabhāvā vā, tathā kleśāvanaddhaḥ karmāśayo vipākaprarohī bhavati, nāpanītakleśo na prasaṁkhyānadagdhakleśabījabhāvo veti/ sa ca vipākastrividho jātirāyurbhoga iti/ tatredaṁ vicāryate– kimekaṁ karmaikasya janmanaḥ kāraṇamathaikaṁ karmānekaṁ janmākṣipatīti? dvitīyā vicāraṇā– kimanekaṁ karmānekaṁ janma nirvartayatyathānekaṁ karmaikaṁ janma nirvartayatīti? na tāvadekaṁ karmaikasya janmanaḥ kāraṇam/ kasmāt? anādikālapracitasyāsaṁkhyeyasyā-vaśiṣṭasya karmaṇaḥ sāmpratikasya ca phalakramā-niyamādanāśvāso lokasya prasaktaḥ / sa cāniṣṭa iti/ na caikaṁ karmānekasya janmanaḥ kāraṇam/ kasmāt? anekeṣu karmasvekaikameva karmānekasya janmanaḥ kāraṇamityavaśiṣṭasya vipākakālābhāvaḥ prasaktaḥ ca cāpyaniṣṭa iti/ na cānekaṁ karmānekasya janmanaḥ kāraṇam/ kasmāt? tadanekaṁ janma yugapanna sambhavatīti krameṇaiva vācyam/ tathā ca pūrvadoṣānuṣaṅgaḥ /*

व्यासभाष्यम्– तस्माज्जन्मप्रायणान्तरे कृतः पुण्यापुण्यकर्माशयप्रचयो विचित्रः प्रधानोपसर्जनभावेनावस्थितः प्रायणाभिव्यक्त एकप्रघट्टकेन मिलित्वा मरणं प्रसाध्य सम्मूर्च्छित एकमेव जन्म करोति । तच्च जन्म तेनैव कर्मणा लब्धायुष्कं भवति । तस्मिन्नायुषि तेनैव कर्मणा भोगः सम्पद्यत इति । असौ कर्माशयो जन्मायुर्भोगहेतुत्वात् त्रिविपाकोऽभिधीयत इति । अत एकभविकः कर्माशय उक्त इति । दृष्टजन्मवेदनीयस्त्वेकविपाकारम्भी भोगहेतुत्वात्, द्विविपाकारम्भी वा भोगायुर्हेतुत्वान्नन्दीश्वरवन्नहुषवद्वेति । क्लेशकर्मविपाकानुभवनिर्वर्तिताभिस्तु वासनाभिरनादिकालसम्मूर्च्छितमिदं चित्तं चित्रीकृतमिव सर्वतो मत्स्यजालं ग्रन्थिभिरिवाततमित्येता अनेकभवपूर्विका वासनाः । यस्त्वयं कर्माशय एष एवैकभविक उक्त इति । ये संस्काराः स्मृतिहेतवस्ता वासनास्ताश्चानादिकालीना इति।

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यस्त्वसावेकभविकः कर्माशयः स 'नियतविपाकश्चानियतविपाकश्च । तत्रादृष्ट-जन्मवेदनीयस्य नियतविपाकस्यैवायं नियमो न त्वदृष्टजन्म-वेदनीयस्या-नियतविपाकस्य । कस्मात्? यो ह्यदृष्टजन्मवेदनीयोऽनियतविपाकस्तस्य त्रयी गतिः—कृतस्याविपक्वस्य नाशः प्रधानकर्मण्यावापगमनं वा, नियतविपाक-प्रधानकर्मणाऽभिभूतस्य वा चिरमवस्थानमिति । तत्र कृतस्याविपक्वस्य नाशो यथा शुक्लकर्मोदयादिहैव नाशः कृष्णस्य । यत्रेदमुक्तम् —

Vyāsabhāṣyam– *Tasmājjanmaprāyaṇāntare kṛtaḥ puṇyāpuṇyakarmāśa-yapracayo vicitraḥ pradhānopasarjana-bhāvenāvasthitaḥ prāyaṇābhivyakta ekapraghaṭṭakena militvā maraṇaṁ prasādhya sammūrcchita ekameva janma karoti/ tacca janma tenaiva karmaṇā labdhāyuṣkaṁ bhavati/ tasminnāyuṣi tenaiva karmaṇā bhogaḥ sampadyatā iti/ asau karmāśayo janmāyurbhogahetutvāt trivipāko'bhidhīyata iti/ ata ekabhavikaḥ karmāśaya ukta iti/ dṛṣṭajanmaveda-nīyastvekavipākārambhī bhogahetutvāt, dvivipākārambhī vā bhogāyurhetutvānnandīśvaravannahuṣavadveti/ kleśakarma-vipākānubhavanirvartitābhistu vāsanābhiranādikālasammū-rcchitamidaṁ cittaṁ citrīkṛtamiva sarvato matsyajālaṁ granthibhirivātatamityetā anekabhavapūrvikā vāsanāḥ / yastvayaṁ karmāśaya eṣa evaikabhavika ukta iti/ ye saṁskārāḥ smṛtihetavastā vāsanāstāścānādikālīnā iti/ yastva-sāvekabhavikaḥ karmāśayaḥ sa niyatavipākaścā-niyatavipākaśca/ tatrādṛṣṭajanmavedanīyasya niyatavipā-kasyaivāyaṁ niyamo na tvadṛṣṭajanmavedanīyasyāniya-tavipākasya/ kasmāt? yo hyadṛṣṭajanmavedanīyo'niyata-vipākastasya trayī gatiḥ– kṛtasyāvipakvasya nāśaḥ pradhā-nakarmaṇyāvāpagamanaṁ vā, niyatavipākapradhānakarmaṇā-bhibhūtasya vā ciramavasthānamiti/ tatra kṛtasyāvipakvasya nāśo yathā śuklakarmodayādihaiva nāśaḥ kṛṣṇasya/ yatredamuktam –*

व्यासभाष्यम्—'द्वे द्वे ह वै कर्मणी वेदितव्ये पापकस्यैको राशिः पुण्यकृतोऽपहन्ति । तदिच्छस्व कर्माणि सुकृतानि कर्तुमिहैव ते कर्म कवयो वेदयन्ते।' प्रधानकर्मण्यावापगमनम् । यत्रेदमुक्तम् —'स्यात्स्वल्पः सङ्करः सपरिहारः सप्रत्यवमर्षः कुशलस्य नापकर्षायालम् । कस्मात्? कुशलं हि मे बह्वन्यदस्ति

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यत्रायमावापं गतः स्वर्गेऽप्यपकर्षमल्पं करिष्यती'ति । नियतविपाकप्रधानकर्मणा-ऽभिभूतस्य वा चिरमवस्थानम् । कथमिति ? अदृष्टजन्मवेदनीयस्यैव नियतविपाकस्य कर्मणः समानं मरणमभिव्यक्तिकारणमुक्तम्, न त्वदृष्टजन्मवेदनीयस्यानियतविपाकस्य। यत्त्वदृष्टजन्मवेदनीयं कर्मानियतविपाकं तन्नश्येदावापं वा गच्छेदभिभूतं वा चिरमप्युपासीत्, यावत्समानं कर्माभिव्यञ्जकं निमित्तमस्य न विपाकाभिमुखं करोतीति तद्विपाकस्यैव देशकालनिमित्तानवधारणादियं कर्मगतिश्चित्रा दुर्विज्ञाना चेति । न चोत्सर्गस्यापवादान्निवृत्तिरित्येकभविकः कर्माशयोऽनुज्ञायत इति।

Vyāsabhāṣyam–*'Dve dve ha vai karmaṇī veditavye pāpakasyaiko rāśiḥ puṇyakṛto'pahanti/ tadicchasva karmāṇi sukṛtāni kartumihaiva te karma kavayo vedayante/' pradhānakarmaṇyāvāpagamanam/ yatredamuktam– syātsvalpaḥ saṅkaraḥ saparihāraḥ sapratyavamarṣaḥ kuśalasya nāpakarṣāyālam/ kasmāt? kuśalaṁ hi me bahvanyadasti yatrāyamāvāpaṁ gataḥ svarge'pya-pakarṣamalpaṁ kariṣyatī'ti/ niyatavipākapradhānakarmaṇā-'bhibhūtasya vā ciramavasthānam/ kathamiti? adṛṣṭajanmavedanīyasyaiva niyatavipākasya karmaṇaḥ samānaṁ maraṇamabhivyakti-kāraṇamuktam, na tvadṛṣṭajanmavedanīyasyāniyatavipākasya/ yattvadṛṣṭajanmavedanīyaṁ karmāniyatavipākaṁ tannaśye-dāvāpaṁ vā gacchedabhibhūtaṁ vā ciramapyupāsīt, yāvatsamānaṁ karmābhivyañjakaṁ nimittamasya na vipākābhimukhaṁ karotīti tadvipākasyaiva deśakālanimittānavadhāraṇādiyaṁ karmagatiścitrā durvijñānā ceti/ na cotsargasyāpavādānnivṛttirityekabhavikaḥ karmāśayo-'nujñāyata iti /*

Bhā. – It is only when the Impediments (which are the root of Karmic Residua) are there that the Karmic Residuum operates towards fruition, not when its root in the stage of the Impediments has been destroyed. Just as rice-grains are productive only while they are covered by the husks and while their sprouting power has not been scorched, and not when their husks have been removed, or when their sprouting power has been scorched, so in the

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same manner, it is only when the Karmic Residuum is enveloped by the Impediments that it is productive of its fruition, and not when the Impediments have been removed, nor when its sprouting power has been scorched by Discriminative Wisdom.

There are three forms of this 'Fruition' *viz.* : (1) *Birth*, (2) *Life*, and (3) *Experience*.

In this connection, we *first* proceed to consider the questions – (a) Is one act the cause of one birth or (b) does *one act* bring about *several births* and *secondly*, the question – (c) Do several acts bring about several births or *(d)* do *several acts* bring about one birth?

(a)*One act* cannot be the cause of *one birth*; why? because, if that were so, then, people would cease to have any confidence (in the fruitfulness of good deeds); as there can be no certainty regarding the order of the appearance of the results of the innumerable acts accumulated from beginningless time in the shape of the remnants of those whose results have already accrued to the Man, as also those of the acts that he is doing in his present life; and such want of confidence would be highly undesirable.

(b) Nor can a *single act* be the cause of *several births*; why? because, in that case from among the past innumerable acts, if each one were to be the cause of several births, then we would be faced with the contingency that there would be no time for the fruition of the remaining acts; and this also would be an undesirable contingency.

(c)Nor again can *several acts* be the caise of *several births*; why? Because, as it is not possible for the *several births* to occur at one and the same time, it would be necessary to postulate that they occur one after the other, in

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some order of sequence; and this would be open to the same objection as stated before [in connection with the *first* alternative *(a)*].

From all this the conclusion is that what actually happens is as follows : Between one birth and death [during which the man is experiencing the effects of that portion of his *Karmic Residuum* which has become 'operative,' *prārabdha*, for that life], there remains (dormant) the entire store of the residua of the man's good and evil deeds (in the form of his *Sañcita, stored up, Karma,*), which is of multifarious character, and wherein some (residua) are more important (potent) than others; and when the time of death arrives, all this store becomes manifested (*i.e.*, more active) and the entire store, as one whole, brings about the man's death, and becoming operative (active) brings about his *one birth* (the one immediately following the said death). This Birth has its span of *life* also determined by the same set of acts, and the *experience* that the man undergoes during that *life* are also determined by that same set of acts. The *Karmic Residua* (which form part of the aforesaid *store*) being the cause of the man's *Birth, Life* and *Experience*, is called 'three-fruited' [and this is called *Prārabdha*, that portion of the man's *store of Karmic Residua* which is *operative* during this one life ; the rest of the store lying dormant, as explained above, during this life]. It is for this reason that the *Karmic Residuum* (the *Prārabdha* part of it) has been called *Ekabhavika*, 'operative during one Life'.

[That Karmic Residuum whose effects are experienced in 'unseen,' *i.e., future* lives has been described.] That Residuum, on the other hand, whose effects are experienced during the 'seen' , *i.e., present*, life is (a) productive of *one* effect, bringing about only *experience*, as in the case of

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Nahuṣa, or (b) productive of two effects, bringing about *Life* and *Experience*, as in the case of *Nandīśvara Kumāra*.

The *Impediments*, as also the *experiences of the fruition of Karmic Residua*, produce certain *Dispositions* in the Mind; the Mind, being beset with these *Dispositions* since beginningless time, becomes multi-coloured, resembling the fishing net with its endless knots, spread out. Thus it is that the Dispositions are called *Anekabhavika*, 'operative during several Lives'; and it is only the *Karmic Residuum* that has been called *Ekabhavika*, 'operative during one Life'. Those impressions which serve to bring about Remembrances are called 'Dispositions' [as distinguished from Merit Demerit, and these have continued from beginningless time].

That *Karmic Residuum* which is 'operative during one Life' (and thus differs from *Dispositions*) is of two kinds – (1) *one whose fruition is certain* and (2) *one whose fruitwn is uncertain;* the restriction (of being *operative during one Life*) applies only to that Residuum *whose effects are experienced during the seen (present) life*, and *whose fruition is certain*; it does not apply to that Residuum *whose effects are experienced during unseen (future) lives*, and *whose fruition is uncertain.* Why so? Because, for that Residuum whose effects are experienced during unseen (future) lives, and whose fruition is uncertain, there are three possible causes : (1) though produced, it may be destroyed before it brings about its effects; (2) it may become merged in the residuum of another more important act to which it is subsidiary; (3) or it may continue for a long time, suppressed by some more important act *whose fruition is certain.*

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(1)As an example of the *destruction of what has been produced but not borne fruit*, we have the destruction of the 'black' (evil) Residuum during the present life, by the appearance of the ' white' (good) Residuum; it is with reference to this that we have the following declaration – "For the man of evil deeds there are two kinds of Residuum [pure 'black,' and mixed 'black-white'], and this is destroyed by the one Residuum due to good deeds; therefore resolve to do good deeds; this is what the wise ones declare to be your *Karma*."

(2)In reference to the *Residuum of one act merging into that of another more important act*, we have the following declaration (by Pañcaśikha) – "The *Demerit* (involved in the *kiling of animals* at a sacrifice) is *slight*, being mixed up (with the *merit* due to the sacrificial performance), remediable (capable of expiation) and bearable with patience; it is not capable of setting aside the (larger) *Merit* ; Why ? because the man has the condoling idea 'I have much *merit* to my credit, this slight *Demerit* must become merged in it, and all that it can do is to bring about some little deterioration in the pleasures of Heaven'."

(3)Question : "How is there a continuance for a long time, suppressed by some more important act whose fruition is certain?"

Answer : It has been explained above that (impending) death is the cause of the manifestation (becoming active) of 'that Residuum whose effects are to be experienced in unseen (future) life' and 'whose fruition is *certain*', the said death does not bring about the manifestation of that 'Residuum whose effects are to be experienced during unseen (future lives)' but 'whose fruition is *uncertain*'. It is

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possible for this last kind of Residuum (which is to bring its fruits in future lives, and whose fruition is, even so, *uncertain*) either (1) to be *destroyed*, or (2) to become *merged*, or (3) to continue suppressed for a long time, until such time as there appears that (Death) which would be the common cause of its manifestation, and which would render it capable of bringing about its fruits (effects). And it is because the exact place, time and other causes of this *fruition* is uncertain (and undeterminable) that the 'Karmic Process' is curious and difficult to understand

Even with all this, in as much as one exception does not entirely set aside a General Law, it is an accepted truth that 'Karmic Residuum is *operative during one Life*'.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्॥१४॥

Te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt //14//

Sū. – 14. According as they are due to Merit or Demerit, they bring about Happiness or Unhappiness.

व्यासभाष्यम्–ते जन्मायुर्भोगाः पुण्यहेतुकाः सुखफला, अपुण्यहेतुकाः दुःखफला इति । यथा चेदं दुःखं प्रतिकूलात्मकमेवं विषयसुखकालेऽपि दुःखमस्त्येव प्रतिकूलात्मकं योगिनः॥१४॥

Vyāsabhāṣyam– *Te janmāyurbhogāḥ puṇyahetukāḥ sukhaphalā, apuṇyahetukāḥ duḥkhaphalā iti/ yathā cedaṁ duḥkhaṁ pratikūlātmakamevaṁ viṣayasukhakāle'pi duḥkhamastyeva pratikūlātmakaṁ yoginaḥ //14//*

Bhā. – 'They' *i.e.*, the 'Birth, Life and Experience'; when these *are due to Merit*, they bring *Happiness*, and when they *are due to Demerit*, they bring *Unhappiness*.

Just as what is ordinarily known as *Unhappiness* (or 'Pain') is found to be *disagreeable* to oneself, so also at the time when he is enjoying *Happiness* (or Pleasure) derived

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from sense-enjoyment, there is an undercurrent of Unhappiness (or Pain) actually present in the *Yogin*, which is disagreeable to him [as all Sense-enjoyment is an obstacle in the path of Communion and Liberation].

व्यासभाष्यम् — कथं तदुपपद्यते ?

Vyāsabhāṣyam– *Kathaṁ tatupapdyate?*

Question : "How is this possible [that what *is Pleasure* should be regarded as Pain]?"

परिणामतापसंस्कारदुःखैर्गुणवृत्त्यविरोधाच्च दुःखमेव सर्वं विवेकिनः॥१५॥

Pariṇāmatāpasaṁskāraduḥkhairguṇavṛttyavirodhācca duḥkhameva sarvaṁ vivekinaḥ //15//

Answer :

Sū. – 15. Because of the pains of (A) 'consequence,' (B) 'annoyance,' and (c) 'impressions,' – and also by reason of the adverse functioning of the Attributes, all is 'Pain' for the wise Man.

व्यासभाष्यम्—सर्वस्यायं रागानुविद्धश्चेतनाचेतनसाधनाधीनः सुखानुभव इति तत्रास्ति रागजः कर्माशयः । तथा च द्वेष्टि दुःखसाधनानि मुह्यति चेति द्वेषमोह-कृतोऽप्यस्ति कर्माशयः । तथा चोक्तम् — नानुपहत्य भूतान्युपभोगः सम्भवतीति हिंसाकृतोऽप्यस्ति शारीरः कर्माशयः इति । विषयसुखञ्चाविद्येत्युक्तम् । या भोगेष्विन्द्रियाणां तृप्तेरुपशान्तिस्तत्सुखम् । या लौल्यादनुपशान्तिस्तद्दुःखम् । न चेन्द्रियाणां भोगाभ्यासेन वैतृष्ण्यं कर्तुं शक्यम् । कस्मात्? यतो भोगाभ्यासमनुविवर्धन्ते रागाः कौशलानि चेन्द्रियाणामिति तस्मादनुपायः सुखस्य भोगाभ्यास इति । स खल्वयं वृश्चिकविषभीत इवाशीविषेण दष्टो यः सुखार्थी विषयानुवासितो महति दुःखपङ्के निमग्न इति । एषा परिणामदुःखता नाम प्रतिकूला सुखावस्थायामपि योगिनमेव क्लिश्नाति । अथ का तापदुःखता? सर्वस्य द्वेषानुविद्धश्चेतनाचेतनसाधनाधीनस्तापमनुभव इति । तत्रास्ति द्वेषजः कर्माशयः ।

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सुखसाधनानि च प्रार्थयमानः कायेन वाचा मनसा च परिस्पन्दते । ततः परमनुगृह्णात्युपहन्ति चेति परानुग्रहपीडाभ्यां धर्माधर्मावुपचिनोति । स कर्माशयो लोभान्मोहाच्च भवतीत्येषा तापदुःखतोच्यते । का पुनः संस्कारदुःखता? सुखानुभवात्सुखसंस्काराशयो दुःखानुभवादपि दुःखसंस्काराशय इति? एवं कर्मभ्यो विपाकेऽनुभूयमाने सुखे दुःखे वा पुनः कर्माशयप्रचय इति।

Vyāsabhāṣyam– *Sarvasyāyaṁ rāgānuviddhaścetanācetanasādhanādhīnaḥ sukhānubhava iti tatrāsti rāgajaḥ karmāśayaḥ / tathā ca dveśṭi duḥkhasādhanāni muhyati ceti dveṣamoha- kṛto'pyasti karmāśayaḥ / tathā coktam – nānupahatya bhūtānyupabhogaḥ sambhavātīti hiṁsākṛto'pyasti śārīraḥ karmāśayaḥ iti/ viṣayasukhañcāvidyetyuktam/ yā bhogeṣvindriyāṇāṁ tṛpterupaśāntistatsukham/ yā laulyādanupaśāntistadduḥkham/ na cendriyāṇāṁ bhogābhyāsena vaitṛṣṇyaṁ kartuṁ śakyam/ kasmāt? yato bhogābhyāsamanuvivardhante rāgāḥ kauśalāni cendriyāṇāmiti tasmādanupāyaḥ sukhasya bhogābhyāsa iti/ sa khalvayaṁ vṛścikaviṣabhīta ivāśīviṣeṇa daṣṭo yaḥ sukhārthī viṣayānuvāsito mahati duḥkhapaṅke nimagna iti/ eṣā pariṇāmaduḥkhatā nāma pratikūlā sukhāvasthāyāmapi yoginameva kliśnāti/ atha kā tāpaduḥkhatā? sarvasya dveṣānuviddhaścetanācetanasādhanādhīnastāpānubhava iti/ tatrāsti dveṣajaḥ karmāśayaḥ / sukhasādhanāni ca prārthayamānaḥ kāyena vācā manasā ca parispandate/ tataḥ paramanugṛhṇātyupahanti ceti parānugrahapīḍābhyāṁ dharmādharmāvupacinoti / sa karmāśayo lobhānmohācca bhavatītyeṣā tāpaduḥkhatocyate/ kā punaḥ saṁskāraduḥkhatā? sukhānubhavātsukhasaṁskārāśayo duḥkhānubhavādapi duḥkhasaṁskārāśaya iti? evaṁ karmabhyo vipāke'nubhūyamāne sukhe duḥkhe vā punaḥ karmāśayapracaya iti/*

व्यासभाष्यम् — एवमिदमनादि दुःखस्रोतो विप्रसृतं योगिनमेव प्रतिकूलात्मकत्वादुद्वेजयति । कस्मात्? अक्षिपात्रकल्पो हि विद्वानिति । यथोर्णातन्तुरक्षिपात्रे न्यस्तः स्पर्शेन दुःखयति न चान्येषु गात्रावयवेषु । एवमेतानि दुःखान्यक्षिपात्रकल्पं

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योगिनमेव क्लिश्नन्ति नेतरं प्रतिपत्तारम् । इतरं तु स्वकर्मोपहृतं दुःखमुपात्तमुपात्तं त्यजन्तं त्यक्तं त्यक्तमुपाददानमनादिवासनाविचित्रया चित्तवृत्त्या समन्ततोऽनुविद्धमिवाविद्यया हातव्य एवाहङ्कारममकारानुपातिनं जातं जातं बाह्याध्यात्मिकोभयनिमित्तास्त्रिपर्वाणस्तापा अनुप्लवन्ते । तदेवमनादिदुःखस्रोतसा व्युह्यमानमात्मानं भूतग्रामं च दृष्ट्वा योगी सर्वदुःखक्षयकारणं सम्यग्दर्शनं शरणं प्रपद्यत इति।

Vyāsabhāṣyam– *Evamidamanādi duḥkhasroto viprasṛtaṁ yoginameva pratikūlātmakatvādudvejayati/ kasmāt? akṣipātrakalpo hi vidvāniti/ yathorṇātanturakṣipātre nyastaḥ sparśena duḥkhayati na cānyeṣu gātrāvayaveṣu/ evametāni duḥkhānyakṣipātrakalpaṁ yoginameva kliśnanti netaraṁ pratipattāram/ itaraṁ tu svakarmopahṛtaṁ duḥkhamupāttamupāttaṁ tyajantaṁ tyaktaṁ tyaktamupādadānamanādivāsanāvicitrayā cittavṛtyā samantato 'nuviddhamivāvidyayā hātavya evāhaṅkāramamakārānupātinaṁ jātaṁ jātaṁ bāhyādhyātmikobhayanimittāstriparvāṇastāpā anuplavante/ tadevamanādiduḥkhasrotasā vyuhyamānamātmānaṁ bhūtagrāmaṁ ca dṛṣṭvā yogī sarvaduḥkhakṣayakāraṇaṁ samyagdarśanaṁ śaraṇaṁ prapadyata iti/*

व्यासभाष्यम् — गुणवृत्त्यविरोधाच्च दुःखमेव सर्वं विवेकिनः । प्रख्याप्रवृत्तिस्थितिरूपा बुद्धिगुणाः परस्परानुग्रहतन्त्रीभूय शान्तं घोरं मूढं वा प्रत्ययं त्रिगुणमेवारभन्ते । 'चलञ्च गुणवृत्तिमि'ति क्षिप्रपरिणामि चित्तमुक्तम् । रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुद्ध्यन्ते । सामान्यानि त्वतिशयैः सह प्रवर्तन्ते । एवमेते गुणा इतरेतराश्रयेणोपार्जितसुखदुःखमोहप्रत्यया इति सर्वे सर्वरूपा भवति । गुणप्रधानभावकृतस्त्वेषां विशेष इति । तस्माद् दुःखमेव सर्वं विवेकिन इति । तदस्य महतो दुःखसमुदायस्य प्रभवबीजमविद्या । तस्याश्च सम्यग्दर्शनमभावहेतुः । यथा चिकित्साशास्त्रं चतुर्व्यूहम् — रोगो रोगहेतुरारोग्यं भैषज्यमिति । एवमिदमपि शास्त्रं चतुर्व्यूहमेव । तद्यथा— संसारः संसारहेतुर्मोक्षो मोक्षोपाय इति । तत्र दुःखबहुलः संसारो हेयः । प्रधानपुरुषयोः संयोगो हेयहेतुः । संयोगस्याऽऽत्यन्तिकी निवृत्तिर्हानम्। हानोपायः सम्यग्दर्शनम् । तत्र हातुः स्वरूपमुपादेयं वा हेयं वा न भवितुर्महति । हाने तस्योच्छेदवादप्रसङ्गः, उपादाने च हेतुवादः । उभयप्रत्याख्याने च शाश्वतवाद इत्येतत्सम्यग्दर्शनम्॥ १५॥

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Vyāsabhāṣyam– *Guṇavṛttyavirodhācca duḥkhameva sarvaṁ vivekinaḥ / prakhyāpravṛttisthitirūpā buddhiguṇāḥ parasparānugrahatantrībhūya śāntaṁ ghoraṁ mūḍhaṁ vā pratyayaṁ triguṇamevārabhante/ 'calañca guṇavṛttimi'ti kṣipraparipiṇāmi cittamuktam/ rūpātiśayā vṛttyatiśayāśca paraspareṇa viruddhyante/ sāmānyāni tvatiśayaiḥ saha pravartante/ evamete guṇā itaretarāśrayeṇopārjita-sukhaduḥkhamohapratyayā iti sarve sarvarūpā bhavati/ guṇapradhānabhāvakṛtastveṣāṁ viśeṣa iti/ tasmād duḥkhameva sarvaṁ vivekina iti/ tadasya mahato duḥkhasamudāyasya prabhavabījamavidyā/ tasyāśca samyagda-rśanamabhāvahetuḥ/ yathā cikitsāśāstraṁ caturvyūham– rogo rogaheturārogyaṁ bhaiṣajyamiti/ evamidamapi śāstraṁ catuvyūhameva/ tadyathā– saṁsāraḥ saṁsāraheturmokṣo mokṣopāya iti/ tatra duḥkhabahulaḥ saṁsāro heyaḥ / pradhānapuruṣayoḥ saṁyogo heyahetuḥ / saṁyogasyātyantikī nivṛttirhānam/ hānopāyaḥ samyagdarśanam/ tatra hātuḥ svarūpamupādeyaṁ vā heyaṁ vā na bhaviturmahati/ hāne tasyocchedavādaprasaṅgaḥ, upādāne ca hetuvādaḥ/ ubhayapratyākhyāne ca śāśvatavāda ityetatsamyagdarśanam //15//*

Bhā. – (A) [Pain of *Consequence*] – For all men, the feeling of Pleasure is mingled with *Attachment* and due to animate and inanimate causes; so that (with every feeling of Pleasure) there is a 'Karmic Residuum' due to the said *Attachment*; then, the man has an *Aversion* for (*i.e.*, hates) those things that cause him Pain (during the inevitable interruptions in the said Pleasure) and also becomes stupefied (at the interruption); so that there is a further 'Karmic Residuum' due to *Aversion* and *stupefaction*. It has also been explained that no enjoyment is possible without destroying living things; so that this *slaughter* also brings about *physical* Karmic Residuum' (the aforesaid ones being *moral* and *immoral*). Further, it has been already explained that all sense-enjoyment is 'Illusion'. In the case of these

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Enjoyments, when the senses are satisfied, and there is *calmness* and Pleasure; but when on account of the fickleness of the senses, there is (no satisfaction and hence) no *calmness*, there is *Pain*; nor is it possible to make the senses absolutely free from desires, by repeating the enjoyment; why? because as a matter of fact, Attachments (and Desires) always multiply in proportion to enjoyments; and so also to the efficiency of the senses concerned. Thus the repeating of enjoyment cannot be a means of bringing Pleasure. In fact, if a man seeking pleasure allows himself to be beset with objects and their enjoyments, he becomes entangled in a deep mire of Pain; and his case is analogous to that of the man who, being afraid of being stung by a scorpion (and trying to avoid it, touched a serpent and) was bitten by the serpent. This is the *Pain of consequence* [*i.e.*, Pain as the ultimate effect], which is *disagreeable* and causes pain (unhappiness) to the *Yogin* even when he is enjoying Pleasure. [This is so for the *Yogin* only, as he alone, in his wisdom, realises what the ultimate consequence will be].

(B) Question : "What is the Pain of Annoyance?"

Answer : All men have an experience of 'annoyance,' which is mingled with *Aversion* due to animate and inanimate causes. So that here also there is a 'Karmic Residuum' due to *Aversion*; further, when seeking for things that bring pleasure, the man acts through his body, speech and mind; and in so doing, he helps some persons and injures others; and by this *helping* and injuring, he acquires Merit and Demerit; and this 'Karmic Residuum' has its source in Avarice and Stupefaction; this is what is called the *Pain of Annoyance.*

(C) Question : "What is the Pain of Impression?"

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Answer : the experiencing of *Pleasure* leads to the 'Karmic Residuum' of the *impression* of the Pleasure, [this *Impression* leads to its *remembrance*, which leads to *Attachment*, which leads to the activity of Mind, Body and Speech, and from those activities follow *Merit* and *Demerit*]; similarly the experiencing of *Pain* leads to the 'Karmic Residuum' of the Impressions of Pain [as in the case of *Pleasure*]; so that when the fruits of Action (*Karma*) come to be experienced in the form of Pleasure or Pain, there is a further aggregation of 'Karmic Residuum'.

This beginningless 'stream of Pains' is disagreeable to, and annoys, the *Yogin* alone (who alone is able to understand the real nature of Pleasure and Pain); why? because the wise man (*Yogin*) is some what like the Eye-ball; the minute spider's web when put in the eye causes Pain by its touch, but it does not cause any sensation when put upon other limbs of the body; in the same manner, the said *pains* (specially those involved in *pleasure*) cause pain to the *Yogin* alone, who is somewhat like the eye-ball (in sensitiveness), and not to any other person. As for other persons, what happens in their case is as follows : A certain pain comes to the man as the result of his own deeds, he shakes it off, another pain comes and is again shaken off, and again it returns to him; he is hemmed in all round by the *Functioning of his Mind* which is of a mixed character due to the beginningless dispositions (due to his acts and their effects and impressions); he comes to have notions of 'I' and 'mine' with regard to things which really deserve to be avoided; so that whenever he comes to be born again and again, he is beset by three-fold 'annoyances' due to external (*physical*), internal (*spiritual*) and *physico-spiritual* causes.

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Thus it is that the *Yogin*, finding himself and all other living beings being carried away by this beginningless 'Stream of Pain,' comes to seek refuge in *Right Knowledge* which alone is capable of putting an end to all Pain.

By reason of the adverse functioning of the Attributes also, all is Pain for the wise man (Sūtra). The three Attributes of the Mind (*Sattva, Rajas* and *Tamas*) which figure in it in the forms of Illumination, Energy and Inertia, through a natural interplay among themselves, bring about a cognition, which may be either calm (as predominating in the illuminative *Sattva*), or *terrific* (as predominating in the energetic *Rajas*) or *Dull* (as predominating in the inert *Tamas*); each of these partakes of all the three Attributes (though each has one of the three as the predominating factor); and in as much as the functioning of the Attributes is always fickle, the Mind has been spoken of as 'quick-changing'. [The reason why a single cognition may become *calm*, as well as *terrific* and *dull* lies in the fact that] what are mutually incompatible in the case of the Attributes are their *particular forms* [such as, Merit and Demerit, Knowledge and Ignorance and so forth] and *particular functions* [such as Pleasure and Pain]; and [there being no such incompatibility between *Universals* and *Particulars*] the Universals do operate along with *Particulars*; that is how these Attributes, by mutual interplay among themselves, bring about the cognitions of Pleasure, Pain and Dullness; so that all of them come to partake of the nature of all, the particulars of which are due to the relative predominance or subserviency of one or the other of the Attributes.

It is in this way that for the wise man, all is *Pain* (*Sūtra*).

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Illusion (Ignorance) is the seed that produces all this huge heap of *Pains*; what brings about the destruction of this Illusion is *Right Knowledge*. Just as the Medical Science has four sections dealing with (1) Diseases, (2) cause of Diseases, (3) Cure, and (4) Medicines, so also has this science (*of Philosophy*) its four sections, dealing with (1) Birth and Rebirth, (2) Cause of Birth and Rebirth, (3) Liberation, and (4) Means of Liberation. Of these *Birth and Rebirth* preponderating in Pain is a thing 'to be warded off'; the cause of this 'thing to be warded off' (Birth and Rebirth) consists in the contact between Nature (Matter) and Spirit; the absolute cessation of this contact is the 'warding off' (of Birth and Rebirth) [*viz.*, Liberation]; and the means of this warding off (Liberation) consists in *Right Knowledge*. As regards the Agent who does this *abandoning*, his own nature cannot be either *something to be acquired or somthing to be abandoned;* because, if there were an abandoning of it, it would imply the Doctrine of the destructibility of the Self (which is absurd); and if it were *to be effected*, it would imply the theory that the Self has a cause (and is as such ephemeral, which also is absurd); consequently, it is only when its *warding off* and *acquiring* are both denied that the Self comes to be *Eternal*; and this is the *Right-knowledge* or *True Philosophy* (which brings about Liberation).

NOTES

(a)*Animate*, and (b) *inanimate* – (a) wife and children, and (b) beds and clothes, etc.

Stupefied – on account of not being able to discard them.

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No experience without killing, etc.– Cf. "पञ्चसूना गृहस्थस्य" such as the death of insects, etc., caused in cooking and so on.

Pleasure consists, etc. – Wise people do not wish for that which gives only temporary pleasure; what they strive after is permanent pleasure in the end, and not after the temporary pleasure which ends in pain Cf. the Bhagavad-Gītā – विषयेन्द्रियसंयोगात् *etc.* Pleasure consists in contentment, and it is continued dissatisfaction alone which renders even pleasures painful. Cf. Bhartṛhari –

स भवति धनहीनो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः।

The pain of annoyance – Vācaspati Miśra remarks that the commentator does not go into the details of this because it is too well known to need any detailed expounding; and more so because the 'pain of annoyance' is similar to that of "Consequence" mentioned before; the reason for mentioning it separately is that the 'pain of annoyance' differs from that of 'consequence' in as much as the former is painful all along, in the beginning, in the middle and in the end, whereas the latter is painful only at the end.

Attachments multiply – Cf. Manu –

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।।

The forms and functions, etc. – The "forms" are the eight *forms* of Buddhi *viz.*, Merit, wisdom, dispassion, power, demerit, ignorance, passion and imbecility; and the functions are three *viz.*, *pleasure, pain* and *illusion*. The sense is that it is only when all of these are in the height of their efficiency and equally ready for functioning, that they contradict one another; *e.g.*, when both Merit and Demerit

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are in power, then they contradict each other; if however one of them is in its ordinary form and the other excessive, then the former co-operates with the stronger one. This has been added in anticipation of the objection that a single entity cannot be pleasurable and painful as well as stupefying. The meaning is "There is hardly any one thing which is not made of these three qualities (*guṇas*), as obviously there is nothing which is free from being the source of pleasure, pain and delusion to different parties, and (at times) by turns to the same party." (M. N. *Dvivedi.*) All objects are made up of the three attributes; the only difference being that the object that is pleasurable at first sight is abounding in the *Sattva* attribute' and so on. [In this connection, the reader should look up the *Sāṁkhya-Tattva-Kaumudī*, under Kārikās : XII and XIII.]

The form of the agent, etc. If the form of the agent *i.e.*, the Self, were avoided or suppressed, there would result the annihilation of Self, and certainly no sane person would strive after such Self-annihilation. Secondly, if it were acquired (effected); then it would follow that being a *caused* entity, it must have a cause, and be an effect, and thus transient and destructible; and this theory would do away with Liberation which implies Immortality; and certainly no Immortality would be possible for the caused Self. Thirdly, if both the above alternatives were denied, then would Self come to be eternal.

"The object of this aphorism is to establish that everything connected with worldly life is painful, and the *Yogin*s should therefore shun them all. To prove this it is first shown that all joyous actions are followed by pain. There must be a change after the enjoyment of pleasures; and as there is an increase of desire from enjoyment, there

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must be frequent disappointments, and they inflict pain even in the act of enjoyment; there is always a dread of something that may disturb it, and so it is not unalloyed. Then all actions and all impressions leave behind residua in the field of the thinking principle, and they revive sensations of pleasure and pain. And lastly the three qualities are adverse to each other, and therefore they create disturbances and cause pain. The conclusion is a state of pessimism, from which the only relief is to be had by totally cutting himself off from all worldly affairs. This pessimism forms the basis of all the loading systems of Indian Philosophy, and is not unknown to Europe." (*Mitra.*)

व्यासभाष्यम् — तदेतच्छास्त्रं चतुर्व्यूहमित्यभिधीयते —

Vyāsabhāṣyam– *Tadetacchāstraṁ caturvyūhamityabhidhīyate –*

It is now going to be explained what the four sections of the Science are :

हेयं दुःखमनागतम्॥१६॥

Heyaṁ duḥkhamanāgatam //16//

Sū. – 16. Pain not yet come is the *avoidable* (what is to be warded off) – (A).

व्यासभाष्यम्—दुःखमतीतमुपभोगेनातिवाहितं न हेयपक्षे वर्तते वर्तमानं च स्वक्षणे भोगारूढमिति न तत्क्षणान्तरे हेयतामापद्यते तस्माद्यदेवानागतं दुःखं तदेवाक्षिपात्रकल्पं योगिनं क्लिश्नाति, नेतरं प्रतिपत्तारम् । तदेव हेयतामापद्यते॥१६॥

Vyāsabhāṣyam– *Duḥkhamatītamupabhogenātivāhitaṁ na heyapakṣe vartate vartamānaṁ ca svakṣaṇe bhogārūḍhamiti na tatkṣaṇāntare heyatāmāpadyate tasmādyadevānāgataṁ duḥkhaṁ tadevākṣipātrakalpaṁ yoginaṁ kliśnāti, netaraṁ pratipattāram/ tadeva heyatāmāpadyate //16//*

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Bhā. – The pain that is past has been already spent up by experience, hence it can no longer be included under the category of 'what is to be warded off'. The pain that is *present* is, at the moment of its existence, already on the wheel of experience, and as such at the next moment, it cannot become 'something to be warded off'. Hence it follows that it is only the Pain that is *not yet come*; this troubles the *Yogin* alone who is like the Eye-ball, not any other ordinary person; and it is this Pain that is 'what is to be warded off'.

व्यासभाष्यम् — तस्माद्यदेव हेयमित्युच्यते तस्यैव कारणं प्रतिनिर्दिश्यते—

Vyāsabhāṣyam– *Tasmādyadeva heyamityucyate tasyaiva kāraṇaṁ pratinirdiśyate* –

For the above reason, the next *sūtra* points out the 'cause' of that *Pain* only which is regarded as 'something to be warded off' :

द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥१७॥

Draṣṭṛdṛśyayoḥ saṁyogo heyahetuḥ //17//

Sū. – 17. (B). The contact between the 'Seer' and the 'Seen' is the *cause of what is to be warded off* – (B).

व्यासभाष्यम्—द्रष्टा बुद्धेः प्रतिसंवेदी पुरुषः । दृश्या बुद्धिसत्त्वोपारूढाः सर्वे धर्माः । तदेतद् दृश्यमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य दृशिरूपस्य स्वामिनः । अनुभवकर्मविषतामापन्नम् अन्यस्वरूपेण प्रतिलब्धात्मकम् । स्वतन्त्रमपि परार्थत्वात्परतन्त्रम् । तयोर्दृग्दर्शनशक्त्योरनादिरर्थकृतः संयोगो हेयहेतुर्दुःखस्य कारणमित्यर्थः । तथा चोक्तम् — तत्संयोगहेतुवर्जनात्स्यादयमात्यन्तिको दुःखप्रतीकारः । कस्मात्? दुःखहेतोः परिहार्यस्य प्रतीकारदर्शनात् । तद्यथा— पादतलस्य भेद्यता, कण्टकस्य भेत्तृत्वं, परिहारः कण्टकस्य पादानधिष्ठानं पादत्राणव्यवहितेन वाऽधिष्ठानम् । एतत्त्रयं यो वेद लोके स तत्र प्रतीकारमारभमाणो भेदजं दुःखं नाप्नोति । कस्मात्? त्रित्वोपलब्धिसामर्थ्यादिति । अत्रापि तापकस्य रजसः सत्त्वमेव तप्यम् । कस्मात्?

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तपिक्रियायाः कर्मस्थत्वात् । सत्त्वे कर्मणि तपिक्रिया नापरिणामिनि निष्क्रिये क्षेत्रज्ञे । दर्शितविषयत्वात्सत्त्वे तु तप्यमाने तदाकारानुरोधी पुरुषोऽनुतप्यत इति॥१॥

Vyāsabhāṣyam– *Draṣṭā buddheḥ pratisaṁvedī puruṣaḥ / dṛśyā buddhisattvopārūḍhāḥ sarve dharmāḥ / tadetad dṛśyamayaskāntamaṇikalpaṁ sannidhimātropakāri dṛśyatvena svaṁ bhavati puruṣasya dṛśirūpasya svāminaḥ / anubhavakarmaviṣatāmāpannam anyasvarūpeṇa pratilabdhātmakam/ svatantramapi parārthatvātparatantram/ tayordṛgdarśanaśaktyoranādirarthakṛtaḥ saṁyogo heyaheturduḥkhasya kāraṇamityarthaḥ / tathā coktam – tatsaṁyogahetu-varjanātsyādayamātyantiko duḥkhapratīkāraḥ / kasmāt? duḥkhahetoḥ parihāryasya pratīkāradarśanāt/ tadyathāpādatalasya bhedyatā, kaṇṭakasya bhettṛtvaṁ, parihāraḥ kaṇṭakasya pādānadhiṣṭhānaṁ pādatrāṇavyavahitena vādhiṣṭhānam/ etattrayaṁ yo veda loke sa tatra pratīkāramārabhamāṇo bhedajaṁ duḥkhaṁ nāpnoti/ kasmāt? tritvopalabdhisāmarthyāditi/ atrāpi tāpakasya rajasaḥ sattvameva tapyam/ kasmāt? tapikriyāyāḥ karmasthatvāt/ sattve karmaṇi tapikriyā nāpariṇāmini niṣkriye kṣetrajñe/ darśitaviṣayatvātsattve tu tapyamāne tadākārānurodhī puruṣo'nutapyata iti //1//*

Bhā. – Seer *i.e.*, the Spirit reflected in Buddhi (Mind).

Seen i.e., all those things that are evolved out of the *Buddhi* (Mind, and become the *objects of cognition*). This, *what is seen*, like the magnet, helps the Spirit (reflected in the Mind) by mere proximity and thereby becomes the property' (belonging) of the Spirit, 'the owner' (proprietor), who is of the nature of pure *consciousness*; because it becomes the *object* of his experience and action. Though in reality this 'seen' has an independent existence of its own, [and as such it is self-luminous], yet when it assumes the form of something else [which is not self-luminous], it becomes the object of the Spirit's experience and action; and as such coming to serve the purposes of another entity (the Spirit), it becones 'subservient to another (the Spirit)'.

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Between these two elements, the 'Seer' and the 'Seen', there is beginningless *contact* brought about for a definite purpose (of the Spirit); and this contact is the *cause*, the source, of 'what is to be warded off,' *i.e.*, *the Pain* (*not yet come*). This has been thus explained (by Pañcaśikha) – "In avoiding the causes of that *contact* lies the most effective preventive of pain; 'How is that so' Because that is actually found to be the preventive of the Pain that has to be warded off." For example – the sole of the foot is *prickable*, the thorn is *capable of pricking* and the preventive for this consists either in not putting the foot on the thorn, or putting it on the thorn only after putting on shoes; it is only when a man knows all these three that he adopts the preventive measures and hence does not suffer the pain due to the thorn-prick; and what is the reason for this?; the reason lies in the fact of his knowing the said three factors. Similarly in the case in question, the *Rajas-attribute* is *what causes pain*, and the *Sattva-attribute* is *what is pained*; how is that so? because the action of *causing pains* must fall upon an *object* (a material substance), hence it must fall upon the *Sattva-attribute* as its object; it cannot fall upon the Conscious Being who is *unchanging* and *inactive*. But, in as much as the object is actually presented before the Spirit, when the pain is inflicted upon the *Sattva-attribute*, the Spirit also, on account of its being reflected in that attribute, is found to be *pained*.

NOTES

"*The Sattva-attribute* is *pained, etc.*" – This is in anticipation of the following objection : "In the example cited we have three members – (1) the pierced foot, (2) the piercing thorn, and (3) the remedy, the wearing of shoes. But in the case in question, we do not find three members, because it is the Buddhi alone which is both the afflictor

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and the afflicted (as the pain is caused by the *Rajas*-attribute of the Buddhi and is experienced also by the Buddhi in its *Sattva*-aspect, whose afflictions the Spirit takes upon himself); and so there is no parallelism between the instance and the point at issue'' The sense of the reply is that here also we have three members – (l) the *afflictor* in the shape of the *Rajas*-attribute, (2) the *afflicted* in that of the *Sattva*-attribute, and (3) the remedy, the Discrimination between Buddhi and the Spirit. That is to say, though Buddhi is one, yet it is threefold, being made up of the three Attributes. The reasons for not making the Spirit, the *afflicted*, are next given; the chief of which is that, being *unmodifiable*, the Spirit can never be the substrate of any action ; and as such the action of 'pain' falls not upon Him, but on the modifying Buddhi; but in as much as the Spirit depends, for his experience, on the form of Buddhi wherein his intelligence is reflected, He appears as if He himself were the afflicted.

व्यासभाष्यम् — दृश्यस्वरूपमुच्यते –

Vyāsabhāṣyam– *Dṛśyasvarūpamucyate* –

That which is seen is next described –

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥१८॥

Prakāśakriyāsthitiśīlaṁ bhūtendriyātmakaṁ bhogāpavargārthaṁ dṛśyam //18//

Sū. – 18. *That which is Seen is* of the nature of 'illumination,''activity' and 'inertia'; it consists of *material substances* and *sense-organs*; and it serves the purpose of *Experience* and *Liberation.*

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व्यासभाष्यम्—प्रकाशशीलं सत्त्वम् । क्रियाशीलं रजः । स्थितिशीलं तम इति । एते गुणाः परस्परोपरक्तप्रविभागाः संयोगविभागधर्माण इतरेतरोपाश्रयेणोपार्जितमूर्तयः परस्पराङ्गाङ्गित्वेऽप्यसम्भिन्नशक्तिप्रविभागाः । तुल्यजातीयातुल्यजातीयशक्तिभेदानुपातिनः । प्रधानवेलायामुपदर्शितसन्निधाना गुणत्वेऽपि च व्यापारमात्रेण प्रधानान्तर्णीतानुमितास्तिताः पुरुषार्थकर्तव्यतया प्रयुक्तसामर्थ्याः सन्निधिमात्रोपकारिणोऽयस्कान्तमणिकल्पाः । प्रत्ययमन्तरेणैकतमस्य वृत्तिमनुवर्तमानाः प्रधानशब्दवाच्या भवन्ति । एतद् दृश्यमित्युच्यते । तदेतद् दृश्यं भूतेन्द्रियात्मकं भूतभावेन पृथिव्यादिना सूक्ष्मस्थूलेन परिणमते । तथेन्द्रियभावेन श्रोत्रादिना सूक्ष्मस्थूलेन परिणमत इति । तत्तु नाप्रयोजनमपि तु प्रयोजनमुररीकृत्य प्रवर्तत इति भोगापवर्गार्थं हि तद् दृश्यं पुरुषस्येति । तत्रेष्टानिष्टगुणस्वरूपावधारणमविभागापन्नं भोगः । भोक्तुः स्वरूपावधारणमपवर्ग इति द्वयोरतिरिक्तमन्यद्दर्शनं नास्ति । तथा चोक्तम् — 'अयं तु खलु त्रिषु गुणेषु कर्तृष्वकर्तरि च पुरुषे तुल्यातुल्यजातीये चतुर्थे तत्क्रियासाक्षिण्युपनीयमानान् सर्वभावानुपपन्नाननुपश्यन्दर्शनमन्यच्छङ्कत इति।' तावेतौ भोगापवर्गौ बुद्धिकृतौ बुद्धावेव वर्त्तमानौ कथं पुरुषे व्यपदिश्येते इति? यथा च जयः पराजयो वा योद्धृषु वर्तमानः स्वामिनि व्यपदिश्यते, स हि तस्य फलस्य भोक्तेति । एवं बन्धमोक्षौ बुद्धावेव वर्त्तमानौ पुरुषे व्यपदिश्येते बुद्धेरेव पुरुषार्थापरिसमाप्तिर्बन्धस्तदर्थावसायो मोक्ष इति । एतेन ग्रहणधारणोहापोहतत्त्वज्ञानभिनिवेशा बुद्धौ वर्तमानाः पुरुषेऽध्यारोपितसद्भावाः । स हि तत्फलस्य भोक्तेति॥१८॥

Vyāsabhāṣyam– *Prakāśaśīlaṁ sattvam/ kriyāśīlaṁ rajaḥ / sthitiśīlaṁ tama iti/ ete guṇāḥ parasparoparaktapravibhāgāḥ saṁyogavibhāgadharmāṇa itaretaropāśrayeṇopārjitamūrtayaḥ parasparāṅgāṅgitve'pyasambhinnaśaktipravibhāgāḥ/ tulyajātīyātulyajātīyaśaktibhedānupātinaḥ/ pradhānavelāyāmupadarśitasannidhānā guṇatve'pi ca vyāpāramātreṇa pradhānāntarṇītānumitāstitāḥ puruṣārthakartavyatayā prayuktasāmarthyāḥ sannidhimātropakāriṇo'yaskāntamaṇikalpāḥ / pratyayamantareṇaikatamasya vṛttimanuvartamānāḥ pradhānaśabdavācyā bhavanti/ etad dṛśyamityucyate/ tadetad dṛśyaṁ bhūtendriyātmakaṁ bhūtabhāvena pṛthivyādinā sūkṣmasthūlena pariṇamate/ tathendriyabhāvena śrotrādinā sūkṣmasthūlena*

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pariṇamata iti/ tattu nāprayojanamapi tu prayojanamurarīkṛtya pravartata iti bhogāpavargārtham hi tad dṛśyam puruṣasyeti/ tatreṣṭāniṣṭaguṇasvarūpāvadhāraṇamavibhāgāpannaṁ bhogaḥ/ bhoktuḥ svarūpāvadhāraṇamapavarga iti dvayoratiriktamanyaddarśanaṁ nāsti/ tathā coktam – 'Ayaṁ tu khalu triṣu guṇeṣu kartṛṣvakartari ca puruṣe tulyātulyajātīye caturthe tatkriyāsākṣiṇyupanīyamānān sarvabhāvānupapannānanupaśyannadarśanamanyacchaṅkata iti/' tāvetau bhogāpavargau buddhikṛtau buddhāveva varttamānau kathaṁ puruṣe vyapadiśyete iti? yathā ca jayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapadiśyate, sa hi tasya phalasya bhokteti/ evaṁ bandhamokṣau buddhāveva varttamānau puruṣe vyapadiśyete buddhereva puruṣārthāparisamāptirbandhastadarthāvasāyo mokṣa iti/ etena grahaṇadhāraṇohāpohatattvajñānabhiniveśā buddhau vartamānāḥ puruṣe'dhyāropitasadbhāvāḥ / sa hi tatphalasya bhokteti //18//

Bhā. – The *Sattva-attribute* is of the nature of 'illumination'; the *Rajas-attribute* is of the nature of 'activity' and the *Tamas-attribute* is of the nature of 'inertia'; these three Attributes, constituents of *Matter*, are so inter-related that they are coloured (affected) by one another; they are capble of contact with, and disjunction from (Spirit); they take shape (in the form of Earth, Water, etc.) under one another's influence; even though they are mixed up in a manner in which one is predominant and the other two subservient, yet their own respective powers and functions never get mixed up (*i.e.*, these remain distinct); they have the capacity to apply their potencies to homogeneous as well as heterogeneous products; at the time that any one of them becomes predominant (over the other two), they are so constituted that each of them is found to be operative (towards bringing about its product) only at the time that it happens to preponderate over the other two; even though they are Attributes (subordinate

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functions, not *perceptible* by themselves), yet their existence as included in Primordial Matter is *inferred* from their operation 'leading to the bringing about of the Products); they have their faculties employed in the accomplishing of the Spirit's purposes (of Experience and Liberation); they help things by mere proximity, thus resembling the magnet; they follow the trend of one another's operations (the subservient *two* following the trend of the operation of the predominating one), even without the presence of such predisposing cause (as Merit-Demerit); it is these *three Attributes*, so constituted, that come to be spoken of as *Pradhāna.*, ['Primordial Matter,' or '*Prakṛti*', 'Nature']. This is *what is to be seen* (by the Seer, the Spirit).

This *'what is seen' consists of the material substances and sense-organs;* that is, it evolves in the form of the 'material substances' *Earth* and the rest, in their *subtle* as well as *gross* states; similarly it evolves in the form of the 'sense-organs,' the Auditory organ and the rest, in their subtle as well as gross states.

This ('what is seen') is not useless; in fact, it functions for a definite purpose in view; this 'what is seen' *serves the purpose* of the Spirit's *Experience and Liberation.* Of these two, 'experience' consists in such *cognition of the agreeable and disagreeable products of the Attribute* as is not duly differentiated (from the real nature of the *Spirit*); and 'Liberation' consists in the experiencer's due cognition (discernment) of his own nature, (as something distinct from Matter). Apart from these two (Experience and Liberation) there is no other 'Seeing' (Cognition). This is what has been thus declared (by Pañcaśikha) – "These are the three Attributes, which are active (towards Evolution); the fourth is the Spirit which is not active, which is similar as well as dissimilar to the Attributes ['similar' because

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both are eternal, and 'dissimilar' because the Spirit is entirely distinct from the Attributes] and which is the *seer* of the activities of the Attributes; when a man perceives all the various products of the Attributes presented to the Spirit, he does not suspect that there is anything more *to be seen.*''

Question : ''These two, *Experience* and *Liberation* brought about by the *Cosmic Mind*, and also subsist in the *Cosmic Mind*. Why are they attributed to the *Spirit*?''

Answer : Just as victory or defeat, really pertaining to the *soldiers*, is attributed to their *master* (the King), on the ground that it is he who bears the fruit of the victory or defeat; in the same manner *Bondage* and *Liberation*, really subsisting in the Mind, are attributed to the Spirit, because it is the latter who experiences the effects of these. As a matter of fact, 'Bondage' is nothing more than that state of the Cosmic Mind wherein, the Spirit's purposes have not been fulfilled.; and *Liberation* is nothing more than that state in which the said purposes have been fulfilled.

It is in this same manner that all such functions as *Apprehension, Retention* (in mind), *Supposition, Refutation, Knowledge of Truth*, and *Attention*, though really subsisting in the Cosmic Mind have their existence imposed upon (*supposed as belonging to*) the Spirit, on the ground that it is the Spirit that experiences the effects of all these.

NOTES

Inter-related, etc. – Though on the occasion of a product abounding in calmness and harmony (hence an effect of the *Sattva* attribute) *Rajas* and *Tamas* have subordinate places, yet this does not give rise to an admixture of their functions.

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Homogeneous, etc. – Though the principal material cause is necessarily homogeneous, yet, the auxiliary and the secondary causes may be heterogeneous.

At the time of their respective predominance – If the effect to be produced be a divine body, then the predominating attribute is that of *Sattva*; in the case of a human body, it is *Rajas*, and in the case of a bestial body, it is *Tamas*; in each case the secondary causes being the other two attributes *Pradhāna* = *Pradhānatva*.

And though subservient, etc. – This is said in anticipation of the following objection : "The predominating attribute, having become achieved, may be accepted as efficient, but how does that prove the existence of its auxiliaries in the shape of the other Attributes?" The sense of the reply is that, though the auxiliaries have not yet become active, yet their existence as included in Primordial Matter is inferred on account of the nature of the attributes being such that they are never separate from each other, and always act conjointly with one another.

He is the experiencer – Spirit, as the experiencer, has been described in Aph. 4, Sec. I, and is going to be further described in Aph. 34, Sec. III.

व्यासभाष्यम् — दृश्यानां तु गुणानां स्वरूपभेदावधारणार्थमिदमारभ्यते —

Vyāsabhāṣyam–*Dṛśyānāṁ tu guṇānāṁ svarūpabhedāvadhāraṇārthamidamārabhyate* –

The next topic is introduced for the purpose of ascertaining the nature of the Three Attributes which constitute *What is Seen.*

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि॥ १९॥

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Viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi //19//

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Sū. – 19. The stages of the Attributes are – (1) the 'Differentiated,' (2) the 'Undifferentiated,' (3) the 'Solely Mergent' and (4) the Non-mergent'.

व्यासभाष्यम्—तत्राकाशवायुवग्न्युदकभूमयो भूतानि शब्दस्पर्शरूपरसगन्ध-तन्मात्राणामविशेषाणां विशेषाः । तथा श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि बुद्धीन्द्रियाणि । वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि । एकादशं मनः सर्वार्थम् । इत्येतान्यस्मितालक्षणस्याविशेषस्य विशेषाः । गुणानामेष षोडशको विशेषपरिणामः । षडविशेषाः । तद्यथा— शब्दतन्मात्रं, स्पर्शतन्मात्रं, रूपतन्मात्रं, रसतन्मात्रं, गन्धतन्मात्रं चेत्येकद्वित्रिचतुष्पञ्चलक्षणाः शब्दादयः पञ्चाविशेषा षष्ठश्चाविशेषोऽ-स्मितामात्र इति । एते सत्तामात्रस्यात्मनो महतः षडविशेषपरिणामाः । यत्तत्परम-विशेषेभ्यो लिङ्गमात्रं महत्तत्त्वं तस्मिन्नेते, सत्तामात्रे महत्यात्मन्यवस्थाय विवृद्धिकाष्ठामनुभवन्ति । प्रतिसंसृज्यमानाश्च तस्मिन्नेव सत्तामात्रे महत्यात्मन्यवस्थाय यत्तनिःसत्तासत्तं निःसदसन्निरसदव्यक्तमलिङ्गं प्रधानं तत्प्रतियन्तीति । एष तेषां लिङ्गमात्रः परिणामः । निःसत्ताऽसत्तं चालिङ्गपरिणाम इति। अलिङ्गावस्थायां न पुरुषार्थो हेतुः । नालिङ्गावस्थायामादौ पुरुषार्थता कारणं भवतीति न तस्याः पुरुषार्थता कारणं भवति । नासौ पुरुषार्थकृतेति नित्याख्यायते । त्रयाणां त्ववस्थाविषेषाणामादौपुरुषार्थता कारणं भवति । स चार्थो हेतुर्निमितं कारणं भवतीत्यनित्याख्यायते । गुणास्तु सर्वधर्मानुपातिनो न प्रत्यस्तमयन्ते नोपजायन्ते । व्यक्तिभिरेवातीतानागतव्ययागमवतीभिर्गुणान्वयिनीभिरुपजननापायधर्मका इव प्रत्यवभासन्ते । यथा देवदत्तो दरिद्राति । कस्मात्? यतोऽस्य म्रियन्ते गाव इति । गवामेव मरणात्तस्य दरिद्रता न स्वरूपहानादिति समः समाधिः लिङ्गमात्रमलिङ्गस्य प्रत्यासन्नं तत्र तत्संसृष्टं विविच्यते क्रमानतिवृत्तेः । तथा षडविशेषा लिङ्गमात्रे संसृष्टा विविच्यन्ते । परिणामक्रमनियमात् । तथा तेष्वविशेषेषु भूतेन्द्रियाणि संसृष्टानि विविच्यन्ते । तथा चोक्तं पुरस्तात् । न विशेषेभ्यः परं तत्त्वान्तरमस्तीति विशेषाणां नास्ति तत्त्वान्तरपरिणामः । तेषां तु धर्मलक्षणावस्थापरिणामा व्याख्या-यिष्यन्ते॥१९॥

Vyāsabhāṣyam – *Tatrākāśavāyvagnyudakabhūmayo bhūtāni śabdasparśarūparasagandhatanmātrāṇāmaviśeṣāṇāṁ viśeṣāḥ / tathā śrotratvakcakṣurjihvāghrāṇāni buddhīndriyāṇi/ vākpā-ṇipādapāyūpasthāni karmendriyāṇi/ ekādaśaṁ manaḥ sarvārtham/ ityetānyasmitālakṣaṇasyāviśeṣasya viśeṣāḥ / guṇānāmeṣa ṣoḍaśako viśeṣapariṇāmaḥ / ṣaḍaviśeṣāḥ /*

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tadyathā– śabdatanmātraṁ, sparśatanmātraṁ, rūpatanmātraṁ, rasatanmātraṁ, gandhatanmātraṁ cetyekadvitricatuṣpañcalakṣaṇāḥ śabdādayaḥ pañcāviśeṣā ṣaṣṭhaścāviśeṣo'smitāmātra iti/ ete sattāmātrasyātmano mahataḥ ṣaḍaviśeṣapariṇāmāḥ / yattatparamaviśeṣebhyo liṅgamātraṁ mahattattvaṁ tasminnete, sattāmātre mahatyātmanyavasthāya vivṛddhikāṣṭhāmanubhavanti/ pratisaṁsṛjyamānāśca tasminneva sattāmātre mahatyātmanyavasthāya yattaniḥsattāsattaṁ niḥsadasannirasadavyaktamaliṅgaṁ pradhānaṁ tatpratiyantīti/ eṣa teṣāṁ liṅgamātraḥ pariṇāmaḥ / niḥsattāsattaṁ cāliṅgapariṇāma iti/ aliṅgāvasthāyāṁ na puruṣārtho hetuḥ / nāliṅgāvasthāyāmādau puruṣārthatā kāraṇaṁ bhavatīti na tasyāḥ puruṣārthatā kāraṇaṁ bhavati/ nāsau puruṣārthakṛteti nityākhyāyate/ trayāṇāṁ tvavasthāviśeṣāṇāmadau puruṣārthatā kāraṇaṁ bhavati / sa cārtho heturnimittaṁ kāraṇaṁ bhavatītyanityākhyāyate/ guṇāstu sarvadharmānupātino na pratyastamayante nopajāyante/ vyaktibhirevātītānāgatavyayāgamavatībhirguṇānvayinībhirupajananāpāyadharmakā iva pratyavabhāsante/ yathā devadatto daridrāti/ kasmāt? yato'sya mriyante gāva iti/ gavāmeva maraṇāttasya daridratā na svarūpahānāditi samaḥ samādhiḥ liṅgamātramaliṅgasya pratyāsannaṁ tatra tatsaṁsṛṣṭaṁ vivicyate kramānativṛtteḥ/ tathā ṣaḍaviśeṣā liṅgamātre saṁsṛṣṭā vivicyante/ pariṇāmakramaniyamāt/ tathā teṣvaviśeṣeṣu bhūtendriyāṇi saṁsṛṣṭāni vivicyante/ tathā coktaṁ purastāt/ na viśeṣebhyaḥ paraṁ tattvāntaramastīti viśeṣāṇāṁ nāsti tattvāntaraparipariṇāmaḥ / teṣāṁ tu dharmalakṣaṇāvasthāpariṇāmā vyākhyāyiṣyante //19//

Bhā. – 1. Among these the *five* Rudimentary Elements of *Sound, Touch Colour, Taste*, and *Odour* are the 'undifferentiated' (Products of the *I-Principle*); and the *differentiated* products of these ('undifferentiated products') are the *five* Material Substances, *Ākāśa, Air, Fire, Water* and *Earth* (respectively); similarly the 'I-Principle' (Egoism) is the 'Undifferentiated' (product of the Great Principle, *i.e.*, the Cosmic Mind), and the

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'differentiated' products of this (I-Principle) are (a) the five *Organs of Sensation* – Auditory., Tactile, Visual, Gestatory and Olfactory, (b) the five organs of Action, the Vocal organ, the Hands, the Feet, the Excretory organ and the Generative substances, and (c) the Mind (human) as the eleventh, which serves all the other organs; these sixteen (the five Material Substances, the Ten organs and the Mind) constitute the sixteen-fold 'differentiated stage' of the three Attributes.

2. The *Undifferentiated* Products are *six* – The Rudimentary Elements of (1) Sound, (1) Touch, (3) Colour, (4) Taste and (5) Odour, having respectively *one, two, three, four* and *five* characteristics [the Rudimentary element of *Sound* having Sound alone as its characteristic feature, the Rudimentary element of *Touch* has Sound and Touch as its characteristic features, the Rudimentary element of *Colour* has Sound, Touch and Colour for its characteristics, the Rudimentary element of *Taste* has Sound, Touch, Colour and Taste for its characteristics and the Rudimentary element of *Odour* has all the five Sound and the rest for its characteristics]. These are the 'undifferentiated' products (of the Great Principle), and the sixth 'undifferentiated' product (of the Great Principle) is only one, the 'I-principle' (Egoism). All these six are the 'undifferentiated' products of the 'Great Principle, whose sole character consists in its *efficiency* (to accomplish the Spirit's purpose).

3. Beyond these 'undifferentiated' Products lies the *Great Principle*, which is *Solely Mergent*; all the above-mentioned Products reach their highest stage of Evolution while subsisting in the *Great Principle* 'whose character consists in its efficiency'; when the process of *Involution* sets in, those products, while still subsisting in the *Great*

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Principle 'whose character consists in its efficiency,' become absorbed in *Primordial Matter*, which is neither an 'entity' (in the sense of being efficient for accomplishing the Spirit's purpose) nor a 'non-entity,' and is beyond the *existing* as well as the *non-existing* (product), it is *unmanifest* and *non-mergent*. This represents that stage of the Attributes which is called *Solely-mergent*.

4. That which has been just described as neither an *entity* nor a *non-entity* is the *Non-mergent* stage of the Attributes. This ' non-mergent' state is not due to any purpose of the Spirit; in the beginning the purpose of the Spirit is not the propelling cause of the 'non-mergent' state, hence the 'purpose of the Spirit' is not regarded as its cause; and in as much as it is not brought about by the 'purpose of the Spirit,' it is said to be 'eternal'. Of the first three stages (the ' Differentiated,' the ' Undifferentiated' and the 'Solely mergent'), on the other hand, in the very beginning the cause lies in the 'Spirit's purpose'; so that this *purpose* becomes its incentive, excitant, cause; and on this account, all those three stages are said to be 'non-eternal'.

As regards the *Attributes* themselves, they include within themselves all the possible characteristics (and properties of all the stages), and they never disappear (become absorbed), nor are they ever produced; they only *appear* to have the character of being *produced* and *absorbed* by reason of their individual particular products having such characters as 'past' and 'future,' 'disappearance' and 'appearance,' due to their connection with the Attributes. This is analogous to the case where Devadatta is said to have become 'poor' on the ground of the death of his cows; so that his 'poverty' is due to the death of the cows, not to any deterioration in Devadatta

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himself. The explanation of this instance is the same as that in the case of the Attributes (which appear to be *produced* or *absorbed* on the *production* or *absorption* of their particular products).

[What happens at the initial stage of evolution is as follows] – The Attributes in the 'solely mergent' state appear in closest proximity to, and merge in, the 'non-mergent' (Primordial Matter) [as the first product of this latter] and come to be distinguished from it; as there can be no deviation from this sequence (whereby the 'Solely Mergent' is the first to be produced); next the six 'undifferentiated ' stages, which were lying latent in the 'Solely Mergent,' come to be distinguished; such being the fixed order of sequence among Products. Next come the *material substances* and the *sense-organs*, which had been lying latent in the said 'undifferentiated. stages,' and which now come to be distinguished. This has been already explained above. Beyond the 'differentiated' stages, there are no lower entities; hence no other entities are evolved out of the said 'differentiated' ones. Those 'differentiated' entities have another kind of 'modification' (or Evolution) in the shape of 'Merit' (Virtue) and the rest, which are going to be described later on.

NOTES

Differentiated – *i.e.*, perceptibly marked out by the distinguishing features of the three attributes.

Beyond existence, etc. : The meaning is that the three attributes in equilibrium (which is *Prakṛti*) are not capable of fulfilling the Spirit's ends, and as such Prakṛti is said to be "beyond existence" *i.e.*, without the capacity spoken of above; nor is it merely a hypothetical assumption, not really existing; hence it is said to be "beyond non-existence".

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Devadatta, etc. – Just as the improvement or otherwise of the cattle is attributed to the owner (who is not directly connected with the improvement or otherwise), so the origin and dissolution of the various products appear as if belonging to their cause, the Attributes.

The order of sequence – The order is thus laid down in the Sāṁkhyakārikā : 'प्रकृतेर्महास्ततोऽहंकारस्तस्माद्गणश्च षोडशकः' (From Prakṛti, the Great Principle, the ' I-Principle'; and from this last the Group of sixteen); and since this order can never be broken, the "solely-mergent," is always the immediate product of Primordial Matter.

व्यासभाष्यम् — व्याख्यातं दृश्यम्। अथ द्रष्टुः स्वरूपावधारणार्थमिदमारभ्यते।

Vyāsabhāṣyam– *Vyākhyātaṁ dṛśyam / atha draṣṭuḥ svarūpāvadhāraṇārthamidamārabhyate /*

What is Seen has been described; now the next topic is introduced for the purpose of ascertaining the real nature of the *Seer*.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥२०॥

Draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ //20//

Sū. – 20. The 'Seer' is absolute Consciousness, and though pure, he is cognisant of cognitions.

व्यासभाष्यम्—दृशिमात्र इति दृक्शक्तिरेव विशेषणापरामृष्टेत्यर्थः । स पुरुषो बुद्धेः प्रतिसंवेदी । स बुद्धेर्न सरूपो नात्यन्तं विरूप इति । न तावत्सरूपः । कस्मात्? ज्ञाताज्ञातविषयत्वात्परिणामिनी हि बुद्धिः । तस्याश्च विषयो गवादिर्घटादिर्वा ज्ञातश्चाज्ञातश्चेति परिणामित्वं दर्शयति । सदाज्ञातविषयत्वं तु पुरुषस्यापरिणामित्वं परिदीपयति । कस्मात्? न हि बुद्धिश्च नाम पुरुषविषयश्च स्याद् गृहीता चागृहीता चेति सिद्धं पुरुषस्य सदाज्ञातविषयत्वं ततश्चापरिणामित्वमिति। किञ्च परार्था बुद्धिः संहत्यकारित्वात्, स्वार्थः पुरुष इति । तथा सर्वार्थाध्यवसायकत्वात् त्रिगुणाः बुद्धिस्त्रिगुणत्वादचेतनेति । गुणानां तूपद्रष्टा पुरुष इति । अतो न सरूपः । अस्तु तर्हि विरूप इति । नात्यन्तं विरूपः । कस्मात्?

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शुद्धोऽप्यसौ प्रत्ययानुपश्यः । यतः प्रत्ययं बौद्धमनुपश्यति । तमनुपश्यन्नतदात्मापि तदात्मक इव प्रत्यवभासते । तथा चोक्तम् — 'अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च परिणामिन्यर्थे प्रतिसंक्रान्तेव तद्वृत्तिमनुपतति । तस्याश्च प्राप्तचैतन्योपग्रहरूपाया बुद्धिवृत्तेरनुकारमात्रतया बुद्धिवृत्त्यविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते॥ २०॥

Vyāsabhāṣyam– *Dṛśimātra iti dṛkśaktireva viśeṣaṇāparāmṛṣṭetyarthaḥ / sa puruṣo buddheḥ pratisaṁvedī/ sa buddherna sarūpo nātyantaṁ virūpa iti/ na tāvatsarūpaḥ / kasmāt? jñātājñātaviṣayatvātpariṇāminī hi buddhiḥ / tasyāśca viṣayo gavādirghaṭādirvā jñātaścājñātaśceti pariṇāmitvaṁ darśayati/ sadājñātaviṣayatvaṁ tu puruṣasyāpariṇāmitvaṁ paridīpayati/ kasmāt? na hi buddhiśca nāma puruṣaviṣayaśca syād gṛhītā cāgṛhītā ceti siddhaṁ puruṣasya sadājñātaviṣayatvaṁ tataścāpariṇāmitvamiti/ kiñca parārthā buddhiḥ saṁhatyakāritvāt, svārthaḥ puruṣa iti/ tathā sarvārthādhyavasāyakatvāt triguṇāḥ buddhistriguṇatvādacetaneti/ guṇānāṁ tūpadraṣṭā puruṣa iti/ ato na sarūpaḥ / astu tarhi virūpa iti/ nātyantaṁ virūpaḥ / kasmāt? śuddho'pyasau pratyayānupaśyaḥ / yataḥ pratyayaṁ bauddhamanupaśyati/ tamanupaśyannatadātmāpi tadātmaka iva pratyavabhāsate/ tathā coktam – 'apariṇāminī hi bhoktṛśaktirapratisaṁkramā ca pariṇāminyarthe pratisaṁkrānteva tadvṛttimanupatati/ tasyāśca prāptacaitanyopagraharūpāyā buddhivṛtteranukāramātratayā buddhivṛttyaviśiṣṭā hi jñānavṛttirityākhyāyate //20//*

Bhā. – Absolute Consciousness, that is, the sheer Faculty of Consciousness, untouched by any properties. This is the *Spirit*, reflected in *Buddhi* (Cosmic Mind). He is neither *like* nor *unlike* the Cosmic Mind.

He is not *like* the Cosmic Mind why? because the Cosmic Mind, having objects known as well as unknown to itself, is liable to modifications; the 'object' of the Cosmic Mind consists of such things as the cow and other (animate)

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things, as also the jar and other (inanimate) things; and as these may (at different times) be *known* and *unknown*, it shows that the Cosmic Mind is *modifiable* at one moment bearing the form of the object *known* at the time, and at the next moment, dropping that form and bearing the form of another object which happens to be *known* at that moment, the former object having ceased to be known. As regards the Spirit, on the other hand, things are *known* to him at all times, which shows that he is not *modifiable*. "How so?" Because, if the Cosmic Mind is an 'object of cognition' for the Spirit, it could not be both 'known' and 'unknown' [it should be always *known*, as it is eternal and so is also the Spirit]; hence it follows that the Spirit has his object always *known* to him; which, in its turn, proves that he is *unmodifiable*. Secondly, the Cosmic Mind, operating corporately (through 'impediments,' 'Karmic Residua,' 'Dispositions,' Objects, Sense-organs and so forth), works only for the purposes of another (*i.e.*, the Spirit), while the Spirit acts only for his own purpose [*i.e.*, he does not act for the purpose of anything else]. *Thirdly*, the Cosmic Mind 'determines' all things, and it must consist of the three Attributes, and because it consists of the three Attributes, it must be *insentient*; while the Spirit is only the *onlooker* of the Attributes (hence *sentient*]. From all this it follows that the Spirit is not like the Cosmic Mind.

"Then the Spirit may be *unlike* the Cosmic Mind."

Nor is the Spirit entirely unlike the Cosmic Mind. "Why" Because *even though pure, he is cognisant of cognitions*. That is, he cognises (perceives) the cognition which really subsists in the Cosmic Mind [as explained under *Sūtra* 1-41; and when he perceives that, he *appears* to be of the same nature as that Mind, even though in reality he is not of the same nature. This is what has been

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thus asserted (by Pañcaśikhācārya) – "The experiencing Faculty (Spirit) is *unmodifiable*, though not really reflected in the *modifying entity* (Cosmic Mind); it *appears* to be reflected therein and thereby assumes the functions of that entity; thus it is that the Cosmic Mind (itself *insentient*) acquires the character of *Sentience* (derived from the reflected Spirit); so that the Experiencing Faculty (Spirit), assuming the mere semblance of the function of the Cosmic Mind, comes to be *undifferentiated* from the functions of that Mind, and hence spoken of as *having the function* of *Cognising*. [This is what is meant by the Spirit being *cognisant of cognitions*.]"

तदर्थ एव दृश्यस्यात्मा॥ २१॥

Tadartha eva dṛśyasyātmā //21//

Sū. – 21. The very essence of the 'Seen' is for the purposes of that ('Seer,' Spirit).

व्यासभाष्यम्—दृशिरूपस्य पुरुषस्य कर्मरूपतामापन्नं दृश्यमिति तदर्थ एव दृश्यस्यात्मा भवति । तत्स्वरूपं तु पररूपेण प्रतिलब्धात्मकं भोगापवर्गार्थतायां कृतायां पुरुषेण न दृश्यत इति । स्वरूपहानादस्य नाशः प्राप्तः । न तु विनश्यति॥ २१॥

Vyāsabhāṣyam– *Dṛśirūpasya puruṣasya karmarūpatāmāpannaṁ dṛśyamiti tadartha eva dṛśyasyātmā bhavati / tatsvarūpaṇ tu pararūpeṇa pratilabdhātmakaṁ bhogāpavargārthatāyāṁ kṛtāyāṁ puruṣeṇa na dṛśyata iti / savarūpahānādasya nāśaḥ prāptaḥ / na tu vinaśyati //21//*

Bhā. – It has been shown that the 'Seen ' comes to be the 'objective' of the 'Experiencing Faculty,' the Spirit; and this means that *the very Essence, i.e.*, form *of the 'Seen' is for the purposes of that* Spirit. As a matter of fact, the form of the 'Seen' (which is *insentient*) assumes (when cognised) the form of another entity (the Spirit); and when

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the Spirit's 'purpose,' in the form of *Experience* and *Liberation*, has been accomplished, it ceases to be perceived (cognised) by the Spirit; and in this way, its (acquired) form (*i.e.*, cognition by the Spirit) having ceased, it would appear as if the 'Seen' itself *ceased to* exist; but it does not entirely *cease to exist.*

NOTES

The destruction, etc. – The objection means that the 'Seen' being one and the same for all Spirits (on account of Nature being one), if it is destroyed in the case of one, it must be so in the case of all, and this would create the anomaly of the emancipation of a single spirit bringing about that of all others''. The reply is that the 'Seen' is not *destroyed*; only the emancipated Spirit ceases to perceive it; and his sentience thus not being reflected in the Cosmic Mind, he ceases to feel any pleasure or pain, etc., the results of his connection with the Attributes of the Cosmic Mind. cf. *Sāṁkhya Kārikā* – 'दृष्टा मयेत्युपेक्षक एको दृष्टाऽहमित्युपरमत्यन्या' इति॥

व्यासभाष्यम् — कस्मात्?

Vyāsabhāṣyam– *Kasmāt?*

Question : ''Why is it so?''

Answer :

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्॥ २२॥

Kṛtārthaṁ prati naṣṭamapyanaṣṭaṁ tadanyasādhāraṇatvāt//22//

Sū. – 22. Though it has ceased to exist as regards the Spirit whose purposes have been accomplished, it has not ceased to exist entirely, because it is common to other Spirits.

व्यासभाष्यम्—कृतार्थमेकं पुरुषं प्रति दृश्यं नष्टमपि नाशं प्राप्तमप्यनष्टं तदन्यपुरुषसाधारणत्वात् । कुशलं पुरुषं प्रति नाशं प्राप्तमप्यकुशलान् पुरुषान् प्रति न

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कृतार्थमिति तेषां दृशेः कर्मविषयतामापन्नं लभत एव पररूपेणात्मरूपमिति । अतश्च दृग्दर्शनशक्त्योर्नित्यत्वादनादिः संयोगो व्याख्यात इति । तथा चोक्तम् — 'धर्मिणामनादिसंयोगाद्धर्ममात्राणामप्यनादिः संयोग' इति॥ २२॥

Vyāsabhāṣyam– *Kṛtārthamekaṁ puruṣaṁ prati dṛśyaṁ naṣṭamapi nāśaṁ prāptamapyanaṣṭaṁ tadanyapuruṣasādhāraṇatvāt/ kuśalaṁ puruṣaṁ prati nāśaṁ prāptamapyakuśalān puruṣān prati na kṛtārthamiti teṣāṁ dṛśeḥ karmaviṣayatāmāpannaṁ labhata eva pararūpeṇātmarūpamiti/ ataśca dṛgdarśanaśaktyornityatvādanādiḥ saṁyogo vyākhyāta iti/ tathā coktam – 'dharmiṇāmanādisaṁyogāddharmamātrāṇāmapyanādiḥ saṁyoga' iti //22//*

Bhā. – In regard to the one Spirit whose purposes have been accomplished, the 'Seen' has *ceased* to exist, *i.e.*, has been reduced to destruction; but even so it *has not ceased to exist, because it is common to other Spirits*. The 'Seen' has been reduced to destruction, so far as the discriminating Spirit is concerned; and yet it has not accomplished the purposes of other Spirits who continue to be *undiscriminating*; and hence the 'Seen' still becomes the objective of the 'sentient' Faculty of those Spirits, and thus, through the form of those, it continues to acquire its form.

In this way, it becomes explained how the Faculties of the 'Seer' and the 'Seen' being eternal, their *contact* also is eternal This has been thus asserted – "The contact of the *entities* being eternal, the contact of the mere *properties* also must be eternal".

व्यासभाष्यम् — संयोगस्वरूपाभिधित्सयेदं सूत्रं प्रववृते —

Vyāsabhāṣyam– *Saṇyogasvarūpābhidhitsayedaṁ sūtraṁ pravavṛte –*

The next *Sūtra* has been introduced with a view to describing the precise nature of the 'contact' :

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स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः॥२३॥

Svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ //23//

Sū. – 23. The 'contact' of the potencies of the 'owned' and the 'owner' is the cause of the apprehension of their respective characters.

व्यासभाष्यम्—पुरुषः स्वामी दृश्येन स्वेन दर्शनार्थं संयुक्तः । तस्माद् दृश्यस्योपलब्धिर्या स भोगः । या तु द्रष्टुः स्वरूपोपलब्धिः सोऽपवर्गः । दर्शनकार्यावसानः संयोग इति दर्शनं वियोगस्य कारणमुक्तम् । दर्शनमदर्शनस्य प्रतिद्वन्द्वीत्यदर्शनं संयोगनिमित्तमुक्तम् । नात्र दर्शनं मोक्षकारणम् । अदर्शनाभावादेव बन्धाभावः, स मोक्ष इति । दर्शनस्य भावे बन्धकारणस्यादर्शनस्य नाश इत्यतो दर्शनज्ञानं कैवल्यकारणमुक्तम् । किञ्चेदमदर्शनं नाम? किं गुणानामधिकारः? आहोस्विद् दृशिरूपस्य स्वामिनो दर्शितविषयस्य प्रधानचित्तस्यानुत्पादः? स्वस्मिन् दृश्ये विद्यमाने यो दर्शनाभावः । किमर्थवत्ता गुणानाम्? अथाविद्या स्वचित्तेन सह निरुद्धा स्वचित्तस्योत्पत्तिबीजम्? किं स्थितिसंस्कारक्षये गतिसंस्काराभिव्यक्तिः? यत्रेदमुक्तं—प्रधानं स्थित्यैव वर्त्तमानं विकाराकरणादप्रधानं स्यात् । तथा गत्यैव वर्त्तमानं विकारनित्यत्वादप्रधानं स्यात् । उभयथा चास्य प्रवृत्तिः प्रधानव्यवहारं लभते नान्यथा । कारणान्तरेष्वपि कल्पितेष्वेव समानश्चर्चः।

दर्शनशक्तिरेवादर्शनमित्येके । 'प्रधानस्यात्मख्यापनार्था प्रवृत्तिरिति श्रुतेः । सर्वबोध्यबोधसमर्थः प्राक् प्रवृत्तेः पुरुषो न पश्यति । सर्वकार्यकरणसमर्थं दृश्यं तदा न दृश्यत इति । उभयस्याप्यदर्शनं धर्म इत्येके । तत्रेदं दृश्यस्य स्वात्मभूतमपि पुरुषप्रत्ययापेक्षं दर्शनं दृश्यधर्मत्वेन भवति । तथा पुरुषस्यानात्मभूतमपि दृश्यप्रत्ययापेक्षं पुरुषधर्मत्वेनेवादर्शनमवभासते । दर्शनज्ञानमेवादर्शनमिति केचिदभिदधति । इत्येते शास्त्रगता विकल्पाः । तत्रविकल्पबहुत्वमेतत्सर्वपुरुषाणां गुणानां संयोगे साधारणविषयम्॥२३॥

Vyāsabhāṣyam– *Puruṣaḥ svāmī dṛśyena svena darśanārthaṁ saṁyuktaḥ / tasmād dṛśyasyopalabdhiryā sa bhogaḥ / yā tu draṣṭuḥ svarūpopalabdhiḥ so'pavargaḥ / darśanakāryāvasānaḥ saṁyoga iti darśanaṁ viyogasya kāraṇamuktam/ darśanamadarśanasya pratidvandvītya-darśanaṁ saṁyoganimittamuktam/ nātra darśanaṁ mokṣakā-raṇam/ adarśanābhāvādeva bandhābhāvaḥ, sa mokṣa iti/*

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darśanasya bhāve bandhakāraṇasyādarśanasya nāśa ityato darśanajñānaṁ kaivalyakāraṇamuktam/ kiñcedamadarśanaṁ nāma? kiṁ guṇānāmadhikāraḥ? āhosvid dṛṣirūpasya svāmino darṣitaviṣayasya pradhānacittasyānutpādaḥ? svasmin dṛśye vidyamāne yo darśanābhāvaḥ / kimarthavattā guṇānām? athāvidyā svacittena saha niruddhā svacittasyotpattibījam? kiṁ sthitisaṁskārakṣaye gatisaṁskārābhivyaktiḥ? Yatredamuktaṁpradhānaṁ sthityaiva varttamānaṁ vikārākaraṇādapradhānaṁ syāt/ tathā gatyaiva varttamānaṁ vikāranityatvādapradhānaṁ syāt/ ubhayathā cāsya pravṛttiḥ pradhānavyavahāraṁ labhate nānyathā/ kāraṇāntareṣvapi kalpiteṣveva samānaścarcaḥ /

Darśanaśaktirevādarśanamityeke/ 'pradhānasyātmakhyāpanārthā pravṛttiriti śruteḥ / sarvabodhyabodhasamarthaḥ prāk pravṛtteḥ puruṣo na paśyati/ sarvakāryakaraṇasamarthaṁ dṛśyaṁ tadā na dṛśyata iti/ ubhayasyāpyadarśanaṁ dharma ityeke/ tatredaṁ dṛśyasya svātmabhūtamapi puruṣapratyayāpekṣaṁ darśanaṁ dṛśyadharmatvena bhavati/ tathā puruṣasyānātmabhūtamapi dṛśyapratyayāpekṣaṁ puruṣadharmatvenevādarśanamavabhāsate/ darśanajñānamevādarśanamiti kecidabhidadhati/ ityete śāstragatā vikalpāḥ / tatravikalpabahutvametatsarvapuruṣāṇāṁ guṇānāṁ saṁyoge sādhāraṇaviṣayam //23//

Bhā. – The *Spirit* is the 'owner,' and 'what is seen' is the 'owned'; [in as much as the 'Seen' functions only for accomplishing the purposes of the *Spirit*, the latter is regarded as the 'owner' of the former, which thus becomes the 'owned']; the *Spirit* comes into *contact* with 'what is to be seen'; from this *contact* follows the *apprehension* (cognition) of 'what is to be seen,' and this apprehension constitutes 'Experience'; and the *apprehension* of the character of the 'Seer' (Spirit) is what constitutes 'Liberation'.

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When the 'seeing' (Knowledge, Right Discernment) is said to be the cause of the 'disjunction' (*i.e.*, discrimination, between Spirit and Matter, which is Liberation), what is meant is that the contact ends with the coming about of the effect of the said 'seeing' (Right Discernment) [and it is not meant that this Right Discernment, Liberation, is actually *produced* by the *contact*; as in this latter case Liberation would be a *product*, and as such lose the very character of *Liberation*, which must be absolute and lasting. In fact, 'seeing' (Right Discernment) is contrary to 'not-seeing' (Ignorence, Illusion); and hence this latter 'Illusion' has been spoken of as produced by the *Contact*. The 'seeing' (Right Discernment) however is not really the *cause* of Liberation; because from the cessation (absence) of 'not-seeing' (Illusion) follows the *cessation of bondage*, and this is 'Liberation' [so that Liberation being a negative entity, *negation of bondage*, it can be eternal and absolute], What happens is that when *Right Discernment* appears (is present), *Illusion* which is the cause of bondage, is destroyed; and it is in this sense that Right Discernment has been spoken of as the 'cause' of Liberation.

[The question that arises now is] what is this *not-seeing*? (1) Is it the function of the Attributes? or (2) is it the non-appearance (in consciousness) of the 'owner' (Spirit) who is of the nature of sentience, and of the Cosmic Mind which has exhibited its objects (in the shape of Experience and Right Discernment)? That is, is it the non-discernment (of the ' owner,' Spirit) in' what is to be seen,' which is the 'owned' and is present? or, (3) is it the latent efficiency of the Attributes? or (4) is it that *illusion* (Ignorance) which (during Dissolution) lies suppressed along with the individual mind. in the Cosmic Mind, and acts as the seed out of which grows the individual Mind,

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which is the substratum of the Illusion? [In this sense, *non-seeing* would stand for the *Impression of wrong notions*, and would have nothing to do with seeing or *knowledge*.] (5) Or does it stand for the manifestation of the forces of movement (activity) following upon the cessation of the forces of Equilibrium (Inertia)? In connection with this we have the following declaration (by Pañcaśikha) – "If the *Pradhāna* (Primordial Matter) always remained in the state of equilibrium, it would bring about no products and would therefore cease to be *Pradhāna* [which term literally means 'that which brings about products']; similarly if it were to be constantly in the *active* state, its products would be eternal, and so also it would cease to be *Pradhāna* (in the sense of 'that wherein the products become dissolved'); it is only when it operates in both these states that it secures the title of *Pradhāna*, not otherwise; the same reasoning is applicable to the case of other Causes also that have been postulated (in the shape of 'Brahman,' 'Māyā,' 'Atom' and the like)" (6) Or does 'not-seeing' consist in the latent potency of 'Seeing' itself (in the same way as the *absence of the jar* consists in the *liklihood* of the *coming of the jar*), as held by some people, on the basis of the vedic text – 'The activity of Primordial Matter is for the purpose of the information of the Spirit'? What this means is that the Spirit, though capable of perceiving all that can be perceived, does not actually perceive things before the activity (of Primordial Matter), and the 'seen' (Primordial Matter) also does not become perceived till then (7) Or is 'not-seeing' the property (belonging to) both (Spirit and Primordial Matter) as some people have held? In this case, even though the 'seeing' (Perception) enters into the very constitution of the nature of Primordial Matter, yet (for its actual appearance) it stands in need of the reflection of the

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Spirit before it can actually belong to Primordial Matter; and similarly, though the Perception is not in the nature of the Spirit, yet aided by his reflection in Primordial Matter, it *appears* as if belonging to the Spirit Or, (8) is it, as some people hold, that the cognition itself of Primordial Matter is what is meant by 'not-seeing'?

All these several alternatives appear in scientific treatises; but even though these are so many, yet the *contact of the Spirit with the Attributes* is the factor common to all.

[According to Vācaspati Miśra, the fourth alternative is the one favoured by the author himself.]

व्यासभाष्यम् — यस्तु प्रत्यक्चेतनस्य स्वबुद्धिसंयोगः —

Vyāsabhāṣyam– *Yastu pratyakcetanasya svabuddhi-saṁyogaḥ –*

As for the *contact* of the 'out-going' Spirit (*i.e.,* the Spirit under Illusion), with his individual Mind,

तस्य हेतुरविद्या॥ २४॥

Tasya heturavidyā //24//

Sū. – 24. The cause of that is Illusion (Ignorance).

व्यासभाष्यम्—विपर्ययज्ञानवासनेत्यर्थः । विपर्ययज्ञानवासनावासिता च न कार्यनिष्ठां पुरुषख्यातिं बुद्धिः प्राप्नोति । साधिकारा पुनरावर्त्तते । सा तु पुरुषख्यातिपर्यवसानां कार्यनिष्ठां प्राप्नोति । चरिताधिकारा निवृत्तादर्शना बन्धकारणाभावान्न पुनरावर्त्तते । अत्र कश्चित् षण्डकोपाख्यानेनोद्घाटयति—

Vyāsabhāṣyam– *Viparyayajñānavāsanetyarthaḥ / viparyayajñānavāsanāvāsitā ca na kāryaniṣṭhāṁ puruṣakhyātiṁ buddhiḥ prāpnoti/ sādhikārā punarāvarttate/ sā tu puruṣakhyāti-paryavasānāṁ kāryaniṣṭhāṁ prāpnoti/ caritādhikārā nivṛttādarśanā bandhakāraṇābhāvānna punarāvarttate/ atra kaścit ṣaṇḍakopākhyānenodghāṭayati–*

व्यासभाष्यम्— 'मुग्धया भार्ययाभिधीयते षण्डकः— आर्यपुत्र! अपत्यवती मे भगिनी किमर्थं नाहमिति?' स तामाह— मृतस्तेऽहमपत्यमुत्पादयिष्यामी'ति ।

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तथेदं विद्यमानं ज्ञानं चित्तनिवृत्तिं न करोति विनष्टं करिष्यतीति का प्रत्याशा? तत्राचार्यदेशीयो वक्ति– 'ननु बुद्धिनिवृत्तिरेव मोक्षः । अदर्शनकारणाभावाद् बुद्धिनिवृत्तिः । तच्चादर्शनं बन्धकारणं दर्शनान्निवर्त्तते । तत्र चित्तनिवृत्तिरेव मोक्षः । किमर्थमस्थान एवास्य मतिविभ्रमः॥ २४॥

Vyāsabhāṣyam– *'Mugdhayā bhāryayābhidhīyate ṣaṇḍakaḥ– āryaputra! apatyavatī me bhaginī kimarthaṁ nāhamiti?' sa tāmāha– ' mṛtaste'hamapatyamutpādayiṣyāmī'ti/ tathedaṁ vidyamānaṁ jñānaṁ cittanivṛttiṁ na karoti vinaṣṭaṁ kariṣyatīti kā pratyāśā? tatrācāryadeśīyo vakti– 'nanu buddhinivṛttireva mokṣaḥ / adarśanakāraṇābhāvād buddhinivṛttiḥ / taccādarśanaṁ bandhakāraṇaṁ darśanā-nnivarttate/ tatra cittanivṛttireva mokṣaḥ / kimarthamasthāna evāsya mativibhramaḥ //24//*

Bhā. – That is, the Impression (Disposition) left by wrong notions. So long as the Mind remains coloured by the impression of wrong notions, it cannot reach the highest point of its activity, in the shape of the discernment of the Spirit; in fact, having its work still to be done, it reverts again (to activity); it reaches the highest point of its work only when it rises up to the discernment of the Spirit, and then having its allotted task completed, it ceases from activity and is no longer 'perceived,' and there being no further cause for bondage, it does not again revert to activity.

A certain (Nihilist) criticises this view by relating the story of an impotent man – ''The impotent man is thus addressed by his young wife – My love, my sister has got children, how is it that I have none?; – and the man replies – 'I shall beget children for thee when I am dead'; similarly when Cognition does not bring about the *cessation of the Mind -functions* (*i.e.*, Liberation) while it is itself present, what hope can there be that it will bring it about when it has itself disappeared?

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In answer to this, one who is as good as a Great Teacher says as follows : As a matter of fact, the cessation of the Mind itself is *Liberation*; the 'cessation of the mind' follows when there is nothing to bring about 'non-seeing' (Illusion); this 'non-seeing' is the sole cause of Bondage, and hence it ceases on the appearance of 'seeing' (Right Discernment) ; so that the 'Cessation of the Mind' itself being *Liberation*, wherefore is all this mental aberration on the part of the Nihilist?

NOTES

Out going Spirit – Pratyakcetana has been explained by Vācaspati Miśra under *Sū.* 1 – 29 as 'Spirit under Illusion'.

व्यासभाष्यम् — हेयं दुःखम्। हेयकारणं च संयोगाख्यं सनिमित्तमुक्तम्। अतः परं हानं वक्तव्यम् ।

Vyāsabhāṣyam– *heyaṁ duḥkham / heyakāraṇaṁ ca saṁyogākhyaṁ sanimittamukttam / ataḥ paraṁ hānaṁ vaktavyam /*

'What is to be warded off' has been described under (*Sū.* 16); and the cause of it in the shape of 'Contact' has also been described along with what brings about that contact (under *Sūtras* 17 – 24. Now the 'warding off' has got to be described. [This is done in the following *Sūtra.*] –

तदभावात् संयोगाभावो हानं, तद् दृशेः कैवल्यम्॥ २५॥

Tadabhāvāt saṁyogābhāvo hānaṁ, tad dṛśeḥ kaivalyam //25//

Sū. – 25. On its cessation follows the cessaion of the 'Contact,' and this is the 'warding off'; and it constitutes the *Isolation* (Liberation) of the sentient Being.

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व्यासभाष्यम्—तस्यादर्शनस्याभावाद् बुद्धिपुरुषसंयोगाभाव आत्यन्तिको बन्धनोपरम इत्यर्थः । एतद्धानम् । तद् दृशेः कैवल्यं पुरुषस्यामिश्रीभावः पुनरसंयोगो गुणैरित्यर्थः । दुःखकारणनिवृत्तौ दुःखोपरमो हानम् । तदा स्वरूपप्रतिष्ठः पुरुष इत्युक्तम्॥ २५॥

Vyāsabhāṣyam– *Tasyādarśanasyābhāvād buddhipuruṣa-saṁyogābhāva ātyantiko bandhanoparama ityarthaḥ / etaddhānam/ tad dṛśeḥ kaivalyaṁ puruṣasyā-miśrībhāvaḥ punarasaṁyogo guṇairityarthaḥ / duḥkhakāraṇa-nivṛttau duḥkhoparamo hānam/ tadā svarūpapratiṣṭhaḥ puruṣa ityuktam //25//*

Bhā. – On the *cessation* of 'non-seeing' (Ignorance) follows the *cessation of the contact* between Mind and Spirit, that is, the absolute dropping off of Bondage. This is the 'warding off'; and this is *what constitutes the 'Isolation' of the sentient Being, i.e.*, the Spirit's freedom from being mixed up (with the Attributes); which means that there is no more 'contact' between the Spirit and the Attributes. Thus then, the 'warding off' of Pain consists in the *Cessation of Pain* brought about by the disappearance of the causes of Pain. And when this stage is reached, the Spirit abides in its own pristine form, as already explained (under *Sūtra* 1-3).

व्यासभाष्यम् — अथ हानस्य कः प्राप्त्युपायः ? इति —

Vyāsabhāṣyam–*Atha hānasya kaḥ prāptyupāyaḥ? iti –*

(D) *Question* : What is the means of bringing about this 'warding off' (of Pain)?

विवेकख्यातिरविप्लवा हानोपायः॥ २६॥

Vivekakhyātiraviplavā hānopāyaḥ //26//

Answer :

Sū. – 26. Unflinching Discriminative Knowledge is the means of the 'warding off' (of Pain).

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व्यासभाष्यम्—सत्त्वपुरुषान्यताप्रत्ययो विवेकख्यातिः । सा त्वनिवृत्तमिथ्याज्ञाना प्लवते । यदा मिथ्याज्ञानं दग्धबीजभावं वन्ध्यप्रसवं सम्पद्यते, तदा विधूतक्लेशरजसः सत्त्वस्य परे वैशारद्ये परस्यां वशीकारसंज्ञायां वर्त्तमानस्य विवेकप्रत्ययप्रवाहो निर्मलो भवति । सा विवेकख्यातिरविप्लवा हानस्योपायः । ततो मिथ्याज्ञानस्य दग्धबीजभावोपगमः । पुनश्चाप्रसव इत्येष मोक्षस्य मार्गो हानस्योपाय इति॥ २६॥

Vyāsabhāṣyam– *Sattvapuruṣānyatāpratyayo viveka-khyātiḥ/ sā tvanivṛttamithyājñānā plavate/ yadā mithyājñānaṁ dagdhabījabhāvaṁ vandhyaprasavaṁ sampadyate, tadā vidhūtakleśarajasaḥ sattvasya pare vaiśāradye parasyāṁ vaśīkārasaṁjñāyāṁ varttamānasya vivekapratyayapravāho nirmalo bhavati/ sā vivekakhyātiraviplavā hānasyopāyaḥ / tato mithyājñānasya dagdhabījabhāvopagamaḥ / punaścāprasava ityeṣa mokṣasya mārgo hānasyopāya iti //26//*

Bhā. – ' Discriminative Knowledge' consists in the right discernment of distinction between the Spirit and the Attributes. So long as all Misconception has not entirely ceased, the said Discernment continues to 'flinch'; but when Misconception has its sprouting power completely scorched and its productivity has stopped, then the Person, shakes off the impurities of the Impediments and comes to occupy the highest point of effulgence and becomes firm in the 'Vaśīkāra' Dispassion; so that the flow of Discriminative Knowledge becomes clear; and it is this *unflinching Discriminative knowledge* which is the *means of warding off Pain.* By this means Misconception is deprived of its sprouting power, hence there are no more *products of Misconception* (in the shape of the Impediments and consequent Pain). This *means of warding off Pain* constitutes the *Path to Liberation.*

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा॥ २७॥

Tasya saptadhā prāntabhūmiḥ prajñā //27//

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Sū.. – 27. For him, there is *understanding* with seven terminuses.

व्यासभाष्यम्—तस्येति प्रत्युदितख्यातेः प्रत्याम्नायः । सप्तधेत्यशुद्ध्यावरणमलापगमाच्चित्तस्य प्रत्ययान्तरानुत्पादे सति सप्तप्रकारैव प्रज्ञा विवेकिनो भवति । तद्यथा— (१) परिज्ञातं हेयं नास्य पुनः परिज्ञेयमस्ति । (२) क्षीणाः हेयहेतवो न पुनरेतेषां क्षेतव्यमस्ति । (३) साक्षात्कृतं निरोधसमाधिना हानम् । (४) भावितो विवेकख्यातिरूपो हानोपाय इति । एषा चतुष्टयी कार्यविमुक्तिः प्रज्ञायाः । चित्तविमुक्तिस्तु त्रयी । (५) चरिताधिकारा बुद्धिः । (६) गुणा गिरिशिखरकूटच्युता इव ग्रावाणो निरवस्थानाः स्वकारणे प्रलयाभिमुखाः सह तेनास्तं गच्छन्ति । न चैषां प्रविलीनानां पुनरस्त्युत्पादः प्रयोजनाभावादिति । (७) एतस्यामवस्थायां गुणसम्बन्धातीतः स्वरूपमात्रज्योतिरमलः केवली पुरुष इति । एतां सप्तविधां प्रान्तभूमिप्रज्ञामनुपश्यन् पुरुषः कुशल इत्याख्यायते । प्रतिप्रसवेऽपि चित्तस्य मुक्तः कुशल इत्येव भवति गुणातीतत्वादिति॥ २७॥

Vyāsabhāṣyam– *Tasyeti pratyuditakhyāteḥ pratyāmnāyaḥ/ saptadhetyaśuddhyāvaraṇamalāpagamāccittasya pratyayāntarānutpāde sati saptaprakāraiva prajñā vivekino bhavati/ tadyathā– (1) parijñātaṁ heyaṁ nāsya punaḥ parijñeyamasti/ (2) kṣīṇāḥ heyahetavo na punareteṣāṁ kṣetavyamasti/ (3) sākṣātkṛtaṁ nirodhasamādhinā hānam/ (4) bhāvito vivekakhyātirūpo hānopāya iti/ eṣā catuṣṭayī kāryavimuktiḥ prajñāyāḥ / cittavimuktistu trayī/ (5) caritādhikārā buddhiḥ / (6) guṇā giriśikharakūṭacyutā iva grāvāṇo niravasthānāḥ svakāraṇe pralayābhimukhāḥ saha tenāstaṁ gacchanti/ na caiṣāṁ pravilīnānāṁ punarastyutpādaḥ prayojanābhāvāditi/ (7) etasyāmavasthāyāṁ guṇasambandhātītaḥ svarūpamātrajyotiramalaḥ kevalī puruṣa iti/ etāṁ saptavidhāṁ prāntabhūmiprajñāmanupaśyan puruṣaḥ kuśala ityākhyāyate/ pratiprasave'pi cittasya muktaḥ kuśala ityeva bhavati guṇātītatvāditi //27//*

Bhā. – For him, this phrase refers to the Person who has attained Right Discernment.

Seven terminuses : On the removal of the enveloping impurities of the Mind, there do not appear any more cognitions (abounding in the *Rajas* and *Tamas* Attributes);

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thereupon to the discriminating (wise) man, there accrues *understanding*, of which there are seven terminuses. These *seven terminuses are* – (l) all 'what is to be warded off' has been recognised, there is nothing more to be known on that account; (2) the causes bringing about 'what is to be warded off' have been extirpated, there is nothing else to be extirpated on that account.; (3) the 'warding off' has been directly perceived by means of Suppressive (concrete) Communion, [there is nothing more to be learnt on that account]; (4) the 'means of warding off,' in the shape of *Discriminative Discernment*, has been accomplished. These four terminuses or stages represent that consummation-point of the Understanding which is *effected* (brought about by the man's effort). The following three represent the Consummation-point of the Mind itself [which follows without conscious effort on the part of the man] (1) The mind's functioning has been completed; (2) the Attributes, like stone pieces fallen from the mountain-peak, have no *locus standi*, and turning towards their source (Primordial Matter), become dissolved and disappear along with that source; and when they have once disappeared they do not appear again, as there is no further need for it; (3) when this condition has been reached, the Spirit has passed beyond all connection with the Attributes, shines with his own effulgence and becomes pure and *isolated* (free).

When the Spirit has visualised the understanding with these seven terminuses, he comes to be spoken of as 'wise' (adept). Even on the dissolution of the Mind, the Spirit is 'emancipated (free) and remains an 'adept,' having passed beyond the *attributes*.

व्यासभाष्यम् — सिद्धा भवति विवेकख्यातिर्हानोपाय इति। न च सिद्धिरन्तरेण साधनमित्येतदारभ्यते —

Vyāsabhāṣyam– *Siddhā bhavati vivekakhyātirhānopāya iti / na ca siddhirantareṇa sādhanamityetadārabhyate* –

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It is only when Discriminative Discernment has been accomplished that it becomes the 'means of warding off (Pain)'; this 'accomplishment' is not possible without a method (or means); 'hence the *Sūtra* proceeds now to deal with the Means (of attaining Communion) :

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ २८॥

Yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ
//28//

Sū. – 28. From the practice of the 'limbs' of Communion, follows the extirpation of impurity, whereupon knowledge goes on becoming more and more luminous, till the appearance of Discriminative Discernment.

व्यासभाष्यम्—योगाङ्गान्यष्टावभिधायिष्यमाणानि । तेषामनुष्ठानात्पञ्चपर्वणो विपर्ययस्याशुद्धिरूपस्य क्षयो नाशः । तत्क्षये सम्यग्ज्ञानस्याभिव्यक्तिः । यथा यथा च साधनान्यनुष्ठीयन्ते तथा तथा तनुत्वमशुद्धिरापद्यते । यथा यथा च क्षीयते अशुद्धिः तथा तथा क्षयक्रमानुरोधिनी ज्ञानस्यापि दीप्तिर्विवर्धते । सा खल्वेषा विवृद्धिः प्रकर्षमनुभवत्याविवेकख्यातेः, आगुणपुरुषस्वरूपविज्ञानादित्यर्थः । योगाङ्गानुष्ठानमशुद्धेर्वियोगकारणम् । यथा परशुश्छेद्यस्य । विवेकख्यातेस्तु प्राप्तिकारणं यथा धर्मः सुखस्य, नान्यथा कारणम् । कति चैतानि कारणानि शास्त्रे भवन्ति? नवैवेत्याह । तद्यथा—

Vyāsabhāṣyam– *Yogāṅgānyaṣṭāvabhidhāyiṣyamāṇāni/ teṣāmanuṣṭhānātpañcaparvaṇo viparyayasyāśuddhirūpasya kṣayo nāśaḥ / tatkṣaye samyagjñānasyābhivyaktiḥ / yathā yathā ca sādhanānyanuṣṭhīyante tathā tathā tanutvamaśuddhirāpadyate/ yathā yathā ca kṣīyate aśuddhiḥ tathā tathā kṣayakramānurodhinī jñānasyāpi dīptirvivardhate/ sā khalveṣā vivṛddhiḥ prakarṣamanubhavatyāvivekakhyāteḥ, āguṇapuruṣasvarūpavijñānādityarthaḥ / yogāṅgānuṣṭhānamaśuddherviyogakāraṇam/ yathā paraśuśchedyasya/ vivekakhyātestu prāptikāraṇaṁ yathā dharmaḥ sukhasya, nānyathā kāraṇam/ kati caitāni kāraṇāni śāstre bhavanti? navaivetyāha/ tadyathā–*

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व्यासभाष्यम्—

उत्पत्तिस्थित्यभिव्यक्तिविकारप्रत्ययाप्तयः।
वियोगान्यत्वधृतयः कारणं नवधा स्मृतम्॥इति॥

Vyāsabhāṣyam–

Utpattisthityabhivyaktivikārapratyayāptayaḥ /
Viyogānyatvadhṛtayaḥ kāraṇaṁ navadhā smṛtam//iti//

व्यासभाष्यम्— तत्रोत्पत्तिकारणं मनो भवति विज्ञानस्य । स्थितिकारणं मनसः पुरुषार्थता शरीरस्येवाहार इति । अभिव्यक्तिकारणं यथा रूपस्यालोकस्तथा रूपज्ञानम् । विकारकारणं मनसो विषयान्तरम्, यथाग्निः पाक्यस्य । प्रत्ययकारणं धूमज्ञानमग्निज्ञानस्य । प्राप्तिकारणं योगाङ्गानुष्ठानं विवेकख्यातेः । वियोगकारणं तदेवाशुद्धेः । अन्यत्वकारणं यथा— सुवर्णस्य सुवर्णकारः । एवमेकस्य स्त्रीप्रत्ययस्याविद्या मूढत्वे, द्वेषो दुःखत्वे, रागः सुखत्वे, तत्त्वज्ञानं माध्यस्थ्ये । धृतिकारणं शरीरमिन्द्रियाणाम् । तानि च तस्य । महाभूतानि शरीराणाम् । तानि च परस्परं सर्वेषाम् । तैर्यग्योनमानुषदैवतानि च परस्परार्थत्वादिति । एवं नव कारणानि । तानि च यथासम्भवं पदार्थान्तरेष्वपि योज्यानि । योगाङ्गानुष्ठानं तु द्विधैव कारणत्वं लभत इति॥ २८॥

Vyāsabhāṣyam– *Tatrotpattikāraṇaṁ mano bhavati vijñānasya/ sthitikāraṇaṁ manasaḥ puruṣārthatā śarīrasyevāhāra iti/ abhivyaktikāraṇaṁ yathā rūpasyālokastathā rūpajñānam/ vikārakāraṇaṁ manaso viṣayāntaram, yathāgniḥ pākyasya/ pratyayakāraṇaṁ dhūmajñānamagnijñānasya/ prāptikāraṇaṁ yogāṅgānuṣṭhānaṁ vivekakhyāteḥ / viyogakāraṇaṁ tadevāśuddheḥ / anyatvakāraṇaṁ yathā– suvarṇasya suvarṇakāraḥ / evamekasya strīpratyayasyāvidyā mūḍhatve, dveṣo duḥkhatve, rāgaḥ sukhatve, tattvajñānaṁ mādhyasthye/ dhvṛtikāraṇaṁ śarīramindriyāṇām/ tāni ca tasya/ mahābhūtāni śarīrāṇām/ tāni ca parasparaṁ sarveṣām/ tairyagyaunamānuṣadaivatāni ca parasparārthatvāditi/ evaṁ nava kāraṇāni/ tāni ca yathāsambhavaṁ padārthāntareṣvapi yojyāni/ yogāṅgānuṣṭhānaṁ tu dvidhaiva kāraṇatvaṁ labhata iti //28//*

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Bhā. – Limbs of Communion, the eight (Restraint and

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the rest) that are going to be described (in the next *Sūtra*); *from the practice* of these follows the *extirpation*, destruction, *of impurity*, in the shape of the five stages of Misconception; on this 'extirpation,' there is appearance of *Right Knowledge*; as these Means go on being practised, so the *Impurity* goes on becoming attenuated; as the 'Impurity' goes on being attenuated, in proportion to the powers of that 'extirpation,' the luminosity of knowledge also goes on increasing; this increase goes higher and higher, *till the appearance of Discriminative Discernment*; that is, till the right Discernment of the exact nature of the *Attributes* (as constituting Primordial Matter) and the *Spirit*.

The Practice of the *limbs of Communion* is the cause of the removal of *Impurity* in the same sense as the *Axe* is the cause of the removal of the tree that is cut down; and the same Practice is the cause of the *attainment* of Discriminative Discernment, in the same sense as *Merit* is the cause of Happiness; in no other sense can it be the cause.

Question : ''How many kinds of 'cause' are there accepted in the scientific treatises?''

Answer : Nine, as enumerated in the following passage–''(1) Utpatti, originative cause, (2) Sthiti, stabilising cause, (3) Abhivyakti, manifesting cause, (4) Vikāra, modifying cause, (5) Pratyaya, Cognitive cause, (6) Āpti, Conjunctive cause, (7) Viyoga, Disjunctive cause, (8) Anyatva, Diversifying cause and (9) Dhṛti, Sustaining cause, the Cause has ben declared to be of these nine kinds.''

Of these nine kinds of Cause [the following are examples] : (1) *Mind* is the 'originative cause' of *cognition*; (2) the *Spirit's purpose* is the 'stabilising cause' of the

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Mind [the Mind continues to exist only so long as it serves the two purposes of the Spirit, Experience and Liberation], in the same sense as *Food* is the 'stabilising cause' of the Body; (3) *Light* is the 'manifesting cause' of Colour, as also is the *cognition of colour*; (4) a *new object* is the 'modifying cause' of the *Mind* [as it tends to sift the Mind from one object to another]; just as *Fire* is the 'modifying cause' of *what is cooked*; (5) the *cognition of smoke* is the 'cognitive cause' of the (inferential) *cognition of fire*, (6) the *Practice of the Limbs of Communion* is the 'conjunctive cause' of *Discriminative Discernment*; (7) the same (Practice of the Limbs of Communion) is the 'Disjunctive cause' of *Impurity*, (8) the *Goldsmith* is the 'diversifying cause' of *Gold* [which is made by the Goldsmith into diverse things] ; similarly with regard to the same 'idea of woman,' *illusion* is the 'diversifying cause' of one's being *stupified* , *aversion* is the 'diversifying cause' of one's *being pained*, *attachment* is the 'diversifying cause' of one's *being pleased*, *Wisdom* (Real Knowledge) is the 'diversifying cause' of one's *being neutral* (neither pained nor pleased); (9) the *Body* is the 'sustaining cause' of the *sense – organs*, as these *sense-organs* also are the 'sustaining cause' of the *Body*; similarly the *Five Great Elements* are the 'sustaining cause' of the *Bodies* of *Beings*, and the *Great Elements* themselves are the 'sustaining cause' of one another; similarly *animal, human* and *divine* bodies are the 'sustaining cause' of one another, in the sense that they are actually sustained [supported by one another; the animal feeds upon the human body, man feeds upon the animal body; the deities feed upon the offerings made by men, men live upon the gifts bestowed upon them by divine beings and so forth]. In this way there are *nine* kinds of cause. These same descriptions may be applied, as far as possible, to other things also.

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As for the *Practice of the Limbs of Communion*, it can serve only as two kinds of cause (the sixth and the *seventh* above).

व्यासभाष्यम् — तत्र योगाङ्गान्यवधार्यन्ते —

Vyāsabhāṣyam– *Tatra yogāṅgānyavadhāryante* –

The *Limbs of Communion* are now described :

यमनियमासनप्राणायामप्रत्याहार-

धारणाध्यानसमाधयोऽष्टावङ्गानि॥ २९॥

Yamaniyamāsanaprāṇāyāmapratyāhāra-

dhāraṇādhyānasamādhayo'ṣṭāvaṅgāni //29//

Sū. – 29. (1) Restraint, (2) Observance, (3) Posture, (4) Breath-regulation, (5) Abstraction, (6) Concentration, (7) Meditation, and (8) Communion are the 'eight limbs'.

व्यासभाष्यम्—यथाक्रममेतेषामनुष्ठानं स्वरूपं च वक्ष्यामः॥ २९॥

Vyāsabhāṣyam– *Yathākramameteṣāmanuṣṭhānaṁ svarūpaṁ ca vakṣyāmaḥ //29//*

Bhā – We are going to describe, in due order, the nature of these ('Limbs'), as also the method of practising them.

व्यासभाष्यम् —तत्र —

Vyāsabhāṣyam– *Tatra–*

From among these (eight 'Limbs ') –

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः॥ ३०॥

Ahiṁsāsatyāsteyabrahmacaryāparigrahāḥ yamāḥ //30//

Sū. – 30. (1) Benevolence, (2) Truthfulness, (3) Abstinence from mis-appropriation, (4) Celibacy and (5) Freedom from Avarice are the *Restraints*.

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व्यासभाष्यम्—तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः । उत्तरे च

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यमनियमास्तन्मूलास्तत्सिद्धिपरतयैव तत्प्रतिपादनाय प्रतिपाद्यन्ते, तदवदातरूप-करणायैवोपादीयन्ते । तथा चोक्तम्—'स खल्वयं ब्राह्मणो यथा यथा व्रतानि बहूनि समादित्सते तथा तथा प्रमादकृतेभ्यो हिंसानिदानेभ्यो निवर्त्तमानस्तामेवावदात-रूपामहिंसां करोति।' सत्यं यथार्थे वाङ्मनसे । यथा दृष्टं यथाऽनुमितं यथा श्रुतं तथा वाङ्मनश्च । परत्र स्वबोधसंक्रान्तये वागुक्ता सा यदि न वञ्चिता भ्रान्ता वा प्रतिपत्तिबन्ध्या वा भवेदिति । एषा सर्वभूतोपकारार्थं प्रवृत्ता न भूतोपघाताय । यदि चैवमप्यभिधीयमाना भूतोपघातपरैव स्यान्न सत्यं भवेत्, पापमेव भवेत् । तेन पुण्याभासेन पुण्यप्रतिरूपकेण कष्टतमं प्राप्नुयात्, तस्मात् परीक्ष्य सर्वभूतहितं सत्यं ब्रूयात् । स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणम् । तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति । ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः । विषयाणा-मर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणमपरिग्रह इत्येते यमाः॥३०॥

Vyāsabhāṣyam– *Tatrāhiṁsā sarvathā sarvadā sarva-bhūtānāmanabhidrohaḥ/ uttare ca yamaniyamāsta-nmūlāstat-siddhiparatayaiva tatpratipādanāya pratipādyante, tadavadāta-rūpakaraṇāyaivopādīyante/ tathā coktam – 'sa khalvayaṁ brāhmaṇo yathā yathā vratāni bahūni samāditsate tathā tathā pramādakṛtebhyo hiṁsānidānebhyo nivarttamāna-stāmevāva-dātarūpāmahiṁsāṁ karoti/' satyaṁ yathārthe vāṅmanase/ yathā dṛṣṭaṁ yathānumitaṁ yathā śrutaṁ tathā vāṅmanaśca/ paratra svabodhasaṁkrāntaye vāguktā sā yadi na vañcitā bhrāntā vā pratipattibandhyā vā bhavediti/ eṣā sarvabhūtopakārārthaṁ pravṛttā na bhūtopaghātāya/ yadi caivamapyabhidhīyamānā bhūtopaghātaparaiva syānna satyaṁ bhavet, pāpameva bhavet/ tena puṇyābhāsena puṇyapratirūpakeṇa kaṣṭatamaṁ prā-pnuyāt, tasmāt parīkṣya sarvabhūtahitaṁ satyaṁ brūyāt/ steya-maśāstrapūrvakaṁ dravyāṇāṁ parataḥ svīkaraṇam/ tatpratiṣedhaḥ punaraspṛhārūpamasteyamiti/ brahmacaryaṁ guptendriyasyopasthasya saṁyamaḥ / viṣayāṇāmarjanara-kṣaṇakṣayasaṅgahiṁsādoṣadarśanādasvīkaraṇamaparigraha ityete yamāḥ //30//*

Bhā. – Of these – (1) *Benevolence* consists in freedom from ill-will against all beings at all times and in all ways. The following *Restraints* are all based upon this

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Benevolence; and in as much as they are conducive to the due understanding of *Benevolence*, they are described here for the purpose of clearly describing that *Benevolence* itself; that is to say, all the other *Restraints* are adopted only for the purpose of securing the purity of *Benevolence*. This has been thus declared – "Verily, so far as the Brāhmaṇa goes on adopting the observances, thus far does he dissociate himself from those sources of Malevolence which have their source in ignorance, and thereby he renders his Benevolence purer and purer in character."

(2) *Truthfulness* – consists in thought and speech being in strict accord with the reality of things; that is to say, what one *thinks* and *speaks* is in strict accordance with what he has actually perceived or inferred or heard. Speech is used for conveying one's own knowledge to others; if then, this speech is not deceptive or mistaken or unintelligible, (then it is 'truthful') but it is so only when it is used for benefiting all living beings, not when it is used for injuring them. In fact, even *truthful* speech, if it led to the injury of living beings, would not be really *truthful*, it would be positively *sinful*; and by such 'truthful' speech, which would be only *seemingly* right and a mere semblance of Right, the speaker would draw upon himself the worst of sufferings (as resulting from that sin). Hence whenever one speaks, he should duly ponder over it and utter only such truth as may be conducive to the welfare of all living beings.

(3)*Abstinence from mis-appropriation* – 'Mis-appropriation' consists in obtaining things from others in a manner not sanctioned by the scriptures; *abstaining from 'mis-appropriation,'* in the form of not desiring such possession, constitutes what is meant by *Abstinence from Mis-appropriation.*

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(4)*Celibacy* – control of the secret generative organ.

(5)*Freedom from Avarice* – consists in not seeking to acquire things, on account of realising the fact that, such acquisition is beset with evils involved in the acquisition, protection and destruction of the things, attachment to them and ill-will (against rivals).

These are the *Restraints*.

These same –

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्॥३१॥

Jātideśakālasamayānavacchinnāḥ sārvabhaumā mahāvratam//31//

Sū. – 31. When 'not qualified by a *class*, or *place* or *time* or *occasion*, the All-embracing Great Austerity.

व्यासभाष्यम्—तत्राहिंसा जात्यवच्छिन्ना मत्स्यबन्धकस्य मत्स्येष्येव नान्यत्र हिंसा । सैव देशावच्छिन्ना न तीर्थे हनिष्यामीति । सैव कालावच्छिन्ना न चतुर्दश्यां, न पुण्येऽहनि हनिष्यामीति । सैव त्रिभिरुपरतस्य समयावच्छिन्ना देवब्राह्मणार्थे नान्यथा हनिष्यामीति । यथा च क्षत्रियाणां युद्ध एव हिंसा नान्यत्रेति । एभिर्जातिदेशकाल-समयैरनवच्छिन्ना अहिंसादयः सर्वथैव परिपालनीयाः । सर्वभूमिषु सर्वविषयेषु सर्वथैवाविदितव्यभिचाराः सार्वभौमा महाव्रतमित्युच्यते॥३१॥

Vyāsabhāṣyam– *Tatrāhiṁsā jātyavacchinnā matsya-bandhakasya matsyeṣyeva nānyatra hiṁsā/ saiva deśāvacchinnā na tīrthe haniṣyāmīti/ saiva kālāvacchinnā na caturdaśyāṁ, na puṇye'hani haniṣyāmīti/ saiva tribhiruparatasya samayā-vacchinnā devabrāhmaṇārthe nānyathā haniṣyāmīti/ yathā ca kṣatriyāṇāṁ yuddha eva hiṁsā nānyatreti/ ebhirjātideśakālasa-mayairanavacchinnā ahiṁsādayaḥ sarvathaiva paripālanīyāḥ / sarvabhūmiṣu sarvaviṣayeṣu sarvathaivāviditavyabhicārāḥ sārvabhaumā mahāvratamityucyate //31//*

Bhā. – *Benevolence* would be 'qualified by a particular class,' when, for instance, it is found in the Fisherman, which may pertain to fish alone, as all their malevolence

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(desire to kill) is restricted to fish; it would be 'qualified to a particular place,' when it would be in some such form as I shall not kill animals at sacred places'; it would be 'qualified by *time*,' when it would be in the form 'I shall not kill animals on the Fourteenth day of the month, nor on any sacred day'; it would be 'qualified by *occasion*,' when, it would appear in a man who has eschewed all these three kinds of malevolence, and adopts Benevolence in the form 'I shall kill animals only for the sake of deities and *Brāhmaṇas*, not otherwise'; or, for *Kṣatriyas*, if it appears in the form 'We shall kill only in battle, not elsewhere'.

It is *Benevolence* and the other Restraints not qualified by these – *class, place, time* and *occasion* – that should be *always* practised; they *appertain to all stages*, *i.e.*, to all things, and in all ways. In as much as they have never been known to fail, they are called the *all-embracing Great Austerity*.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥३२॥

Śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ //32//

Sū – 32. (1) Cleanliness, (2) Contentment, (3) Austerity, (4) study, and (5) Devotion to the Supreme Lord, are the *observances*.

व्यासभाष्यम्—तत्र शौचं मृज्जलादिजनितं मेध्याभ्यवहरणादि च बाह्यम्, आभ्यन्तरं चित्तमलानामाक्षालनम् । सन्तोषः सन्निहितसाधनादधिकस्यानुपादित्सा । तपो द्वन्द्वसहनम् । द्वन्द्वश्च जिघत्सापिपासे, शीतोष्णे, स्थानासने, काष्ठमौनाकारमौने च । व्रतानि चैषां यथायोगं कृच्छ्रचान्द्रायणसान्तपनादीनि । स्वाध्यायो मोक्षशास्त्राणामध्ययनं प्रणवजपो वा । ईश्वरप्रणिधानं तस्मिन् परमगुरौ सर्वकर्मार्पणम्—

'शय्यासनस्थोऽथ पथि व्रजन् वा स्वस्थः परिक्षीणवितर्कजालः।
संसारबीजक्षयमीक्षमाणः स्यान्नित्यमुक्तोऽमृतभोगभागी॥'

यत्रेदमुक्तम् —'ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च'

(यो०सू० १/२९ इति॥३२॥

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Vyāsabhāṣyam– *Tatra śaucaṁ mṛjjalādijanitaṁ medhyābhyavaharaṇādi ca bāhyam, ābhyantaraṁ cittamalānāmākṣālanam/ santoṣaḥ sannihitasādhanā-dadhikasyānupāditsā/ tapo dvandvasahanam/ dvandvaśca jighatsāpipāse, śītoṣṇe, sthānāsane, kāṣṭhamaunākāramaune ca/ vratāni caiṣāṁ yathāyogaṁ kṛcchracāndrāyaṇasāntapanādīni/ svādhyāyo mokṣaśāstrāṇāmadhyayanaṁ praṇavajapo vā/ īśvaraprāṇidhānaṁ tasmin paramagurau sarvakarmārpaṇam –*

'śayyāsanastho'tha pathi vrajan vā svasthaḥ parikṣīṇavitarkajālaḥ /

saṁsārabījakṣayamīkṣamāṇaḥ syānnityamukto'mṛtabhogabhāgī//'

yatredamuktam –'tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca' (Yo.Sū. 1/29) iti //

Bhā. – Among these – (1) *Cleanliness* is of two kinds – *external* and *internal*; the former is brought about by sueh means as washing with clay and water, etc., and eating purifying things; and the latter consists in the discarding of the impurities of the Mind. (2) *Contentment* – consists in not desiring to obtain any thing more than one has already got. (3) *Austerity* – consists in the suffering of 'pairs of opposites,' such as *hunger and thirst, heat and cold, sitting and standing, 'wooden' silence aud 'apparent' silence*, and in such appropriate penances as the *Kṛchchhra*, the *Cāndrāyaṇa*, the *Sāntapana* and so forth. (4) *Study* – consists in the reading of the scriptures dealing with *Liberation*, as also in the repeating of the syllable *Om*. (5) *Devotion to the Supreme Lord* – consists in the surrendering of all one's acts to the Highest Preceptor. – This is what has been thus described – "Seated on beds or seats, or moving on the road, calm and collected, having the meshes of 'questionables' destroyed, perceiving the gradual

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extinction of the seeds of Birth and Rebirth, one would be ever free and enjoying the fruits of immortality'' – This same has been described also above (under *Sūtra* 1-29) – 'Then follows the cognition of the Spirit in Illusion and absence of obstacles'.

NOTES

Wooden silence – is that in which the man who has taken the vow of 'silence' does not communicate his ideas even by means of gestures and other devices; and *apparent* 'silence' consists in mere desisting from actual speaking. – (*Vācaspati Miśra*).

When these Restraints and Observances.

वितर्कबाधने प्रतिपक्षभावनम्॥३३॥

Vitarkabādhane pratipakṣabhāvanam //33//

Sū. – 33. are obstructed by their 'counter- intents' (there should be) pondering over the antitheses of these.

व्यासभाष्यम्—यदास्य ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणमनृतमपि वक्ष्यामि, द्रव्यमप्यस्य स्वीकरिष्यामि दारेषु चास्य व्यवायी भविष्यामि, परिग्रहेषु चास्य स्वामी भविष्यामीति । एवमुन्मार्गप्रवणवितर्कज्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपक्षान् भावयेत् । घोरेषु संसाराङ्गारेषु पच्यमानेन मया शरणमुपागतः सर्वभूताभयप्रदानेन योगधर्मः । स खल्वहं त्यक्त्वा वितर्कान् पुनस्तानाददानस्तुल्यः श्ववृत्तेनेति भावयेत् । यथा श्वा वान्तावलेही तथा त्यक्तस्य पुनराददान इति । एवमादि सूत्रान्तरेष्वपि योज्यम्॥३३॥

Vyāsabhāṣyam– *Yadāsya brāhmaṇasya hiṁsādayo vitarkā jāyeran haniṣyāmyahamapakāriṇamanṛtamapi vakṣyāmi, dravyamapyasya svīkariṣyāmi dāreṣu cāsya vyavāyī bhaviṣyāmi, parigraheṣu cāsya svāmī bhaviṣyāmīti/ evamunmārgapravaṇa-vitarkajvareṇātidīptena bādhyamānastatpratipakṣān bhāvayet/ ghoreṣu saṁsārāṅgāreṣu pacyamānena mayā śaraṇamupāgataḥ*

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sarvabhūtābhayapradānena yogadharmaḥ / sa khalvahaṁ tyaktvā vitarkān punastānādadādānastulyaḥ śvavṛtteneti bhāvayet/ yathā śvā vāntāvalehī tathā tyaktasya punarādadāna iti/ evamādi sūtrāntareṣvapi yojyam //33//

Bhā. – Whenever there appears in the Brāhmaṇa (aspiring for Communion) such 'counter-intents' as the *Desire to kill* and the like, they may appear in the following forms 'I shall kill this malefactor' [this would be the 'counter-intent' of *Benevolence*], 'I shall even tell lies' [the' counter- intent' of *Truthfulness*], 'I shall take away his property' [the 'counter-intent' of *abstinence from misappropriation*], 'I shall misbehave towards his wife' [the 'counter-intent' of *Celibacy*], 'I shall take possession of his acquisitions' [the 'counterintent' of *Freedom from Avarice*]. When the man is attacked by this terrible fever of wrong 'counter-intents,' he should ponder over their *antitheses*; *i.e.*, in the following form – ''While I was being roasted in terrible fire of metempsychosis, I sought refuge under *Yoga-discipline*, by promising 'freedom from danger' to all beings, and having thus abandoned all 'counter-intents,' if I give way to them now, I would be behaving like a dog''; he should reflect like this; the meaning is – 'just as the dog vomits what it has eaten and then eats it up again, so am I behaving in resuming the counter-intents after having abandoned them'.

This same process should be adopted inconnection with what is said in other *Sūtra*s (regarding *observances,* etc.)

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला — इति प्रतिपक्षभावनम्॥३४॥

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Vitarkā hiṁsādayaḥ kṛtakāritānumoditā lobhakrodhamoha-pūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā– iti pratipakṣabhāvanam //34//

Sū – 34. 'Malevolence' and other 'counter- intents' may be (a) *done* or (b) *abetted* (*got to be done*) or (c) *approved*; they may be due to (a) *greed*, or (b) *anger*, or (c) *delusion*; and they may he (a) *slight*, or (b) *moderate*, or (c) *excessive*; the *pondering of the antithesis* of all these should be in the form 'all these bring about endless pain and ignorance'.

व्यासभाष्यम्— तत्र हिंसा तावत् — कृतकारिताऽनुमोदितेति त्रिधा । एकैका पुनस्त्रिधा-लोभेन मांसचर्मार्थेन, क्रोधेनापकृतमनेनेति, मोहेन धर्मो मे भविष्यतीति । लोभक्रोधमोहाः पुनस्त्रिविधा मृदुमध्याधिमात्रा इति । एवं सप्तविंशतिर्भेदा भवन्ति हिंसायाः । मृदुमध्याधिमात्राः पुनस्त्रिविधाः— मृदुमृदुर्मध्यमृदुस्तीव्रमृदुरिति । तथा मृदुमध्यो मध्यमध्यस्तीव्रमध्य इति । तथा मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति । एवमेकाशीतिभेदा हिंसा भवति । सा पुनर्नियमविकल्पसमुच्चयभेदादसंङ्ख्येयाँ प्राणभृद्भेदस्यापरिसङ्ख्येयत्वादिति । एवमनृतादिष्वपि योज्यम् । ते खल्वमी वितर्काः— दुःखज्ञानानन्तफला इति प्रतिपक्षभावनम् । दुःखमज्ञानञ्चानन्तं फलं येषामिति प्रतिपक्षभावनम् । तथा च हिंसकस्तावत्प्रथमं वध्यस्य वीर्यमाक्षिपति ततश्च शस्त्रादिनिपातेन दुःखयति । ततो जीवितादपि मोचयति । ततो वीर्याक्षेपादस्य चेतनाचेतनमुपकरणं क्षीणवीर्यं भवति । दुःखोत्पादान्नरकतिर्यक्प्रेतादिषु दुःखमनुभवति । जीवितव्यपरोपणात्प्रतिक्षणं च जीवितात्यये वर्त्तमानो मरणमिच्छन्नपि दुःखविपाकस्य नियतविपाकवेदनीयत्वात्कथञ्चिदेवोच्छ्वसिति । यदि च कथञ्चित्पुण्यावापगता हिंसा भवेत्तत्र सुखप्राप्तौ भवेदल्पायुरिति । एवमनृतादिष्वपि योज्यं यथासम्भवम् । एवं वितर्काणां चामुमेवानुगतं विपाकमनिष्टं भावयन्न वितर्केषु मनः प्रणिदधीत॥ ३४॥

Vyāsabhāṣyam– *Tatra hiṁsā tāvat– kṛtakāritānumoditeti tridhā/ ekaikā punastridhā - lobhena māṁsacarmārthena, krodhenāpakṛtamaneneti, mohena dharmo me bhaviṣyatīti/ lobhakrodhamohāḥ punastrividhā mṛdumadhyādhimātrā iti/ evaṁ saptaviṁśatirbhedā bhavanti hiṁsāyāḥ / mṛdumadhyā-dhimātrāḥ punastrividhāḥ – mṛdumṛdurmadhyamṛdustīvramṛ-*

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duriti/ tathā mṛdumadhyo madhyamadhyastīvramadhya iti/ tathā mṛdutīvro madhyatīvro'dhimātratīvra iti/ evamekāśītibhedā hiṁsā bhavati/ sā punarniyamavikalpasamuccayabhedādasaṅkhyeyā prāṇabhṛdbhedasyāparisaṅkhyeyatvāditi/ evamanṛtādiṣvapi yojyam/ te khalvamī vitarkāḥ– duḥkhajñānānantaphalā iti pratipakṣabhāvanam/ duḥkhamajñānañcānantaṁ phalaṁ yeṣāmiti pratipakṣabhāvanam/ tathā ca hiṁsakastāvatprathamaṁ vadhyasya vīryamākṣipati tataśca śastrādinipātena duḥkhayati/ tato jīvitādapi mocayati/ tato vīryākṣepādasya cetanācetanamupakaraṇaṁ kṣīṇavīryaṁ bhavati/ duḥkhotpādānnarakatiryakpretādiṣu duḥkhamanubhavati/ jīvitavyaparopaṇātpratikṣaṇaṁ ca jīvitātyaye varttamāno maraṇamicchannani duḥkhavipākasya niyatavipākavedanīyatvātkathañcidevocchvasiti/ yadi ca kathañcitpuṇyāvāpagatā hiṁsā bhavettatra sukhaprāptau bhavedalpāyuriti/ evamanṛtādiṣvapi yojyaṁ yathāsambhavam/ evaṁ vitarkāṇāṁ cāmumevānugataṁ vipākamaniṣṭaṁ bhāvayanna vitarkeṣu manaḥ praṇidadhīta //34//

Bhā – 'Malevolence' (Desire to kill or injure) is of three kinds, according as it may be (1) *done* or (2.) *abetted* or (3) *approved*; each of these is of three kinds, according as it is due (1) *to greed*, for the purpose of securing the flesh or skin of the animal killed, or (2) to *anger* – prompted by the idea 'this man has injured me,' or (3) to *delusion* – prompted by the idea that 'by killing the animal (at a sacrifice, for instance) I shall be acquiring Merit.' These then, *greed, anger* and *delusion*, again are of three grades, according as they are (1) *slight* or (2) *moderate* or (3) *excessive*. Thus of 'Malevolence,' there would be *twenty-seven* forms. Again, the *slight*, the *moderate* and the *excessive* may each be of three kinds – (1) *slightly slight*, (2) *moderately slight* and (3) *excessively slight*; (1) *slightly moderate*, (2) *moderately moderate* and (3) *excessively moderate*; and (1) *slightly excessive*, (2) *moderately*

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excessive and (3) *excessively excessive*. In this way *Malevolence* comes to have *eighty-one* forms. It becomes innumerable when taken with reference to particular restrictions, severally or collectively; as living beings (to which Malevolence can apply) are innumerable.

The same divisions may be applied to untruthfulness and other 'counter-intents' also.

'*All these Counter-intents bring about endless pair and ignorance*' – such should be the *pondering of their antitheses*. That is, the antitheses of the 'counter-intents' should be pondered over in the form 'these have pain and Ignorance for their endless result'. For instance, the malevolent person who kills a living being (1) first of all cripples the powers of the victim (by tying it up), (2) then causes pain to it by striking it with a weapon, (3) then he deprives it of even its life. (1) As the result of *the crippling of the victim's powers*, the powers of the killer's own animate and inanimate belongings, become crippled; (2.) as the result of causing pain to the victim, the killer experiences pain in hell and in the life of animals and ghosts ; (3) as the result of *depriving the victim of its life*, the killer, at each moment of his life suffers the pangs of death, and though (on that account) anxious to die, he continues to breathe and live somehow, because he has to bide the time ordained for the suffering resulting from his act. In case, on account of some Merit, the Malevolence should happen to disappear, he may (as a result of that Merit) acquire the right to some *happiness*, by virtue of which his life (of torture) becomes shortened (and he becomes relieved of his sufferings by death).

This same process should, as far as possible, be applied to *Untruthfulness* and other *Counter-intents* also.

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By pondering over these undesirable results as following from all the *counter-intents*, the man should never allow his mind to be turned towards these *counter-intents*. Thus from the *cause*, in the shape of the *Pondering* of their antitheses, follows the *effect* that the Counter-intents become discarded.

व्यासभाष्यम् — प्रतिपक्षभावनाहेतोर्हेया वितर्का यदास्य स्युरप्रसवधर्माणस्तदा तत्कृतमैश्वर्यं योगिनः सिद्धिसूचकं भवति। तद्यथा—

Vyāsabhāṣyam–*Pratipakṣabhāvanāhetorheyā vitarkā yadāsya syuraprasavadharmāṇastadā tatkṛtamaiśvaryaṁ yoginaḥ siddhisūcakaṁ bhavati / tadyathā* –

When, for the *Yogin*, these *Counter-intents* have become unproductive (by being discarded), then there accrues to him (from the due practice of the *Restraints* and the *Observances*) a certain power, which is indicative of his success. For example –

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥ ३५॥

Ahiṁsāpratiṣṭhāyāṁ tatsannidhau vairatyāgaḥ //35//

Sū. – 35. (1) When *Benevolence* becomes confirmed, there is suspension of hostility near him.

व्यासभाष्यम्—सर्वप्राणिनां भवति॥ ३५॥

Vyāsabhāṣyam– *Sarvaprāṇināṁ bhavati //35//*

Bhā. – All living beings give up all hostility.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥ ३६॥

Satyapratiṣṭhāyāṁ kriyāphalāśrayatvam //36//

Sū. – 36. (2) When *Truthfulness* becomes confirmed, he becomes the bestower of rewards for actions.

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व्यासभाष्यम्—धार्मिको भूया इति भवति धार्मिकः । स्वर्गं प्राप्नुहीति स्वर्गं प्राप्नोति । अमोघास्य वाग्भवति॥ ३६॥

Vyāsabhāṣyam– *Dhārmiko bhūyā iti bhavati dhārmikaḥ / svargaṁ prāpnuhīti svargaṁ prāpnoti/ amoghāsya vāgbhavati //36//*

Bhā. – When the *Yogin* says to a man 'Be righteous,' the man actually becomes righteous; if he says to him 'may you attain Heaven,' the man actually attains Heaven. In fact, the *Yogin*'s word becomes infallible.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्॥ ३७॥

Asteyapratiṣṭhāyāṁ sarvaratnopasthānam //37//

Sū. – 37. (3) When *Abstinence from Mis-appropriation* becomes confirmed, all jewels come to him.

व्यासभाष्यम्—सर्वदिक्स्थान्यस्योपतिष्ठन्ते रत्नानि॥ ३७॥

Vyāsabhāṣyam– *Sarvadiksthānyasyopatiṣṭhante ratnāni//*

Bhā. – Jewels existing all over the world, in all quarters, come to the *Yogin.*

ब्रह्मचर्यप्रतिष्ठाया वीर्यलाभः॥ ३८॥

Brahmacaryapratiṣṭhāyāṁ vīryalābhaḥ //38//

Sū – 38. (4) When *Celibacy* becomes confirmed, there is attainment of vigour.

व्यासभाष्यम्—यस्य लाभादप्रतिघान् गुणानुत्कर्षयति । सिद्धश्च विनेयेषु ज्ञानमाधातुं समर्थो भवतीति॥ ३८॥

Vyāsabhāṣyam– *Yasya lābhādapratighān guṇānutka-rṣayati/ siddhaśca vineyeṣu jñānamādhātuṁ samartho bhavatīti //38//*

Bhā. – By this *attainment of vigour* the man's excellences grow untrammelled; and the man who has secured this becomes capable of imparting knowledge to his disciples.

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अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः॥३९॥

Aparigrahasthairye janmakathantāsambodhaḥ //39//

Sū.– 39. (5) When Freedom from Avarice becomes confirmed, knowledge of the 'how' and 'wherefore' of his births.

व्यासभाष्यम्—अस्य भवति । कोऽहमासम्? कथमहमासम्? किंस्विदिदम्? कथंस्विदिदम्? के वा भविष्यामः? कथं वा भविष्यामः? इत्येवमस्य पूर्वान्तपरान्तमध्येष्वात्म-भावजिज्ञासा स्वरूपेणोपावर्तते । एता यमस्थैर्ये सिद्धयः॥३९॥

Vyāsabhāṣyam– *Asya bhavati/ ko'hamāsam? Kathamahamāsam? kiṁsvididam? kathaṁsvididam? ke vā bhaviṣyāmaḥ? kathaṁ vā bhaviṣyāmaḥ? ityevamasya pūrvāntaparāntamadhyeṣvātmabhāvajijñāsā svarūpeṇopāvartate/ etā yamasthairye siddhayaḥ //39//*

Bhā. – 'comes to him.' [this has to be construed with the *Sūtra*).

There appears in the man the *thirst for knowing* (and the consequent knowledge of) his own past, future and present births in the following forms – 'Who was I' 'Wherefore was I so,' 'What is this (present life),' "Wherefore is this so,' 'Who shall we be,' 'Wherefore shall we be so'.

These are the *perfections* that follow on the confirmation of the *Restraints*.

व्यासभाष्यम् — नियमेषु वक्ष्यामः —

Vyāsabhāṣyam– *Niyameṣu vakṣyāmaḥ* –

Now we shall describe the *perfections* following from the *observances* :

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः॥४०॥

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Śaucāt svāṅgajugupsā parairasaṁsargaḥ //40//

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Sū.– 40, (1) From Cleanliness follows disgust for one's own body and non-contact with others.

व्यासभाष्यम्—स्वाङ्गे जुगुप्सायां शौचमारभमाणः कायावद्यदर्शी कायनभिष्वङ्गी यतिर्भवति । किञ्च परैरसंसर्गः कायस्वभावावलोकी स्वमपि कायं जिहासुर्मृज्जलादिभि-राक्षालयन्नपि कायशुद्धिमपश्यन् कथं परकायैरत्यन्तमेवाप्रयतैः संसृज्येत॥४०॥

Vyāsabhāṣyam– *Svāṅge jugupsāyāṁ śaucamārabhamāṇaḥ kāyāvadyadarśī kāyanabhiṣvaṅgī yatirbhavati/ kiñca parairasaṁsargaḥ kāyasvabhāvāvalokī svamapi kāyaṁ jihāsurmṛjjalādibhirākṣālayannapi kāyaśuddhimapaśyan kathaṁ parakāyairatyantamevāprayataiḥ saṁsṛjyeta //40//*

Bhū. – When the *Yogin* acquires disgust for his own body, he proceeds to cleanse it, and observing the undesirable features of the body, he loses all attachment to it. Further, there is *non-contact with others*; the man has perceived the real character of the Body and is eager to get rid of his own body, because even on washing it with clay and water, he finds that it is not quite clean; how could he then permit himself to come into contact with the unclean bodies of other persons?

व्यासभाष्यम् — किञ्च —

Vyāsabhāṣyam– *Kiñca* –

[This is the result of *external Cleanliness*; then comes the result of internal *Cleanliness*]. Also –

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रिय-

जयात्मदर्शनयोग्यत्वानि च॥४१॥

Sattvaśuddhisaumanasyaikāgryendriyajayātmadarśanayogyatvāni ca //41//

Sū. – 41. Mind-purity, Complacency (or Clarity, according. to Vācaspati), One-pointedness, Subjugation of the Senses and Capacity to perceive the Self.

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व्यासभाष्यम्—भवन्तीति वाक्यशेषः । शुचेः सत्त्वशुद्धिस्ततः सौमनस्यम्, तत ऐकाग्र्यम्, तत इन्द्रियजयस्ततश्चात्मदर्शनयोग्यत्वं बुद्धिसत्त्वस्य भवतीत्येतच्छौच-स्थैर्यादधिगम्यत इति॥ ४१॥

Vyāsabhāṣyam– *Bhavantīti vākyaśeṣaḥ / śuceḥ sattvaśuddhistataḥ saumanasyam, tata aikāgryam, tata indriyajayastataścātmadarśanayogyatvaṁ buddhisattvasya bhavatītyetacchaucasthairyādadhigamyata iti //41//*

Bhā. – 'Come about,' this has to be added to complete the sentence.

From Cleanliness (internal), follows Mind-purity; from Mind-purity, Complacency (or Clarity, according to Vācaspati); from Complacency, One-pointedness (Concentration); from Concentration, Subjugation of the Senses; from Subjugation of the Senses, the Capacity to perceive the Self comes to the Mind. All this is attained through the confirmation of Cleanliness.

सन्तोषादनुत्तमसुखलाभः॥ ४२॥

Santoṣādanuttamasukhalābhaḥ //42//

Sū.– 42. From *Contentment*, follows superlative felicity.

व्यासभाष्यम्—तथा चोक्तम् —

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम्॥ ४२॥

Vyāsabhāṣyam– *Tathā coktam –*

yacca kāmasukhaṁ loke yacca divyaṁ mahatsukham/
tṛṣṇākṣayasukhasyaite nārhataḥ ṣoḍaśīṁ kalām //42//

Bhā. – This has been thus declared : "Whatever pleasure there may be in this world, and whatever the high degree of pleasure there may be in Heaven, all these are not equal to even the sixteenth part of the felicity that follows from the suppression of all desires."

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कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः॥४३॥

Kāyendriyasiddhiraśuddhikṣayāt tapasaḥ //43//

Sū. – 43. From *Austerity*, follows the destruction of impurities, which leads to the Perfection of the body and the senses.

व्यासभाष्यम्—निर्वर्त्यमानमेव तपो हिनस्त्यशुद्ध्यावरणमलम् । तदावरण-मलापगमात् कायसिद्धिरणिमाद्या, तथेन्द्रियसिद्धिर्दूराच्छ्रवणदर्शनाद्येति॥४३॥

Vyāsabhāṣyam– *Nirvartyamānameva tapo hinastyaśuddhyāvaraṇamalam/ tadāvaraṇamalāpagamāt kāyasiddhiraṇImādyā, tathendriya-siddhirdūrācchravaṇadarśanādyeti //43//*

Bhā. – As soon as *Austerity* is accomplished, it destroys the obscuring dirt of impurities; and from the disappearance of these obscuring impurities follow the Perfections (or occult powers) *of the body*, such as *Buoyancy* and the rest, and also the Perfections of the senses, that is, the capacity to hear and see from long distances.

स्वाध्यायादिष्टदेवतासम्प्रयोगः॥४४॥

Svādhyāyādiṣṭadevatāsamprayogaḥ //44//

Sū. – 44. From *Study*, (follows) union with the solicited Deity.

व्यासभाष्यम्—देवा ऋषयः सिद्धाश्च स्वाध्यायशीलस्य दर्शनं गच्छन्ति, कार्ये चास्य वर्तन्त इति॥४४॥

Vyāsabhāṣyam– *Devā ṛṣayaḥ siddhāśca svādhyāyaśīlasya darśanaṁ gacchanti, kārye cāsya vartanta iti //44//*

Bhā. – To one who is given to *Study*, Deities, Sages and Semi-divine Beings, all become visible, and are ready to help him.

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समाधिसिद्धिरीश्वरप्रणिधानात्॥ ४५॥

Samādhisiddhirīśvarapraṇidhānāt //45//

Sū – 45. From Devotion to the Supreme Lord, the perfection of Communion.

व्यासभाष्यम्—ईश्वरार्पितसर्वभावस्य समाधिसिद्धिर्यया सर्वमीप्सितमवितथं जानाति देशान्तरे देहान्तरे कालान्तरे च । ततोऽस्य प्रज्ञा यथाभूतं प्रजानातीति॥ ४५॥

Vyāsabhāṣyam– *Īśvarārpitasarvabhāvasya samādhisiddhiryayā sarvamīpsitamavitathaṁ jānāti deśāntare dehāntare kālāntare ca/ tato'sya prajñā yathābhūtaṁ prajānātīti //45//*

Bhā. – Communion becomes perfected for one who has surrendered all his connections to the Supreme Lord; and by virtue of the Perfection of this Communion he comes to realise correctly all that is good for him, even in other places, at other times and in other bodies; and thus his intellect comes to understand the reality of things.

व्यासभाष्यम् — उक्ताः सह सिद्धिभिर्यमनियमाः आसनादीनि वक्ष्यामः। तत्र—

Vyāsabhāṣyam– *Uktāḥ saha siddhibhiryamaniyamāḥ āsanādīni vakṣyāmaḥ / tatra–*

Restraints and *Observances*, together with the attendant Perfections, have been described; we now proceed to describe *Posture* and the other 'Limbs of Yoga'.

स्थिरसुखमासनम्॥ ४६॥

Sthirasukhamāsanam //46//

Sū. – 46. Posture is that which is conducive to steadiness and ease.

व्यासभाष्यम्—तद्यथा पद्मासनं, वीरासनं, भद्रासनं, स्वस्तिकं, दण्डासनं, सोपाश्रयं, पर्यङ्कं, क्रौञ्चनिषदनं, हस्तिनिषदनमुष्ट्रनिषदनं, समसंस्थानं, स्थिरसुखं यथासुखं चेत्येवमादीनि॥ ४६॥ Funding by IKS-MoE

Vyāsabhāṣyam– *Tadyathā padmāsanaṁ, vīrāsanaṁ,*

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bhadrāsanaṁ, svastikaṁ, daṇḍāsanaṁ, sopāśrayaṁ, paryaṅkaṁ, krauñcaniṣadanaṁ, hastiniṣadanamuṣtraniṣadanaṁ, samasaṁsthānaṁ, sthirasukhaṁ yathāsukhaṁ cetyevamādīni //46//

Bhā. – And these are : (1) *Padmāsana* (lotus), (2) *Vīrāsana* (heroic), (3) *Bhadrāsana* (decent), (4) *Svastika* (the mystic sign), (5 *Daṇḍāsana* (staff), (6) *Sopāśraya* (supported), (7) *Paryaṅka* (couch), (8) *Krauñcaniṣadana* (seated heron), (9) *Hastiniṣadana* (seated elephant), (10) Uṣṭraniṣadana (seated camel), (11) *Samasaṁsthāna* (evenly balanced), (12) *Sthirasukha* (conducive to steadiness and ease) *i.e.*, that which one finds most ccnvenient, and so forth.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्॥४७॥

Prayatnaśaithilyānantasamāpattibhyām //47//

Sū. – 47. By the slackening of Exertion and by contemplation of *Ananta* (the Infinite) [or the Earth-bearing Serpent named Ananta according to Vācaspati] –

व्यासभाष्यम्—भवतीति वाक्यशेषः । प्रयत्नोपरमात् सिध्यत्यासनं येन नाङ्गमेजयो भवति । अनन्ते वा समापन्नं चित्तमासनं निर्वर्तयतीति॥४७॥

Vyāsabhāṣyam– *Bhavatīti vākyaśeṣaḥ / prayatnoparamāt sidhyatyāsanaṁ yena nāṅgamejayo bhavati/ anante vā samāpannaṁ cittamāsanaṁ nirvartayatīti //47//*

Bhā. – "it (posture) is accomplished" – this has to be supplied to complete the sentence. On the stopping of all exertions, *Posture* is accomplished; so that there is no trembling of the body. Or, when the mind is fixed on the contemplation of *Ananta* [the Infinite, or according to Vācaspati, the Earth-bearing king of serpents, named *Ananta*], it brings about (perfect) *Posture.*

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ततो द्वन्द्वानभिघातः॥४८॥

Tato dvandvānabhighātaḥ //48//

Sū. – 48. Thence, non-harassment by the pairs (of opposites).

व्यासभाष्यम्—शीतोष्णादिभिर्द्वन्द्वैरासनजयान्नाभिभूयते॥४८॥

Vyāsabhāṣyam– *Śītoṣṇādibhirdvandvairāsanajayānnābhibhūyate //48//*

Bhā. – By virtue of the attainment of (perfect) Posture, the *Yogin* is no longer harassed by the pairs, of opposites, such as heat and cold, etc.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥४९॥

Tasmin sati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ //49//

Sū. – 49. Thereupon follows 'Breath-Regulation', which consists in the stopping of the process of Inhalation and Exhalation.

व्यासभाष्यम्—सत्यासनजये बाह्यस्य वायोराचमनं श्वासः । कोष्ठ्यस्य वायोर्निःसारणं प्रश्वासः । तयोर्गतिविच्छेद उभयाभावः प्राणायामः॥४९॥

Vyāsabhāṣyam– *Satyāsanajaye bāhyasya vāyorācamanaṁ śvāsaḥ / koṣṭhyasya vāyorniḥsāraṇaṁ praśvāsaḥ / tayorgativiccheda ubhayābhāvaḥ prāṇāyāmaḥ //49//*

Bhā. – On the accomplishment of Posture there follows *Breath-Regulation*, which consists in the interruption *i.e.*, stoppage of the processes of both 'Inhalation' *i.e.*, Breathing in of the outer air, and 'Exhalation' *i.e.*, the breathing out of the inhaled air.

व्यासभाष्यम् — स तु —

Vyāsabhāṣyam– *Sa tu*

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This 'Breath-Regulation' –

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकाल-

सङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः॥५०॥

Bāhyābhyantarastambhavṛttirdeśakāla-

saṅkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ //50//

Sū. – 50. is an. external, internal or stationary function, regulated by space, time and number; and is long or short.

व्यासभाष्यम्—यत्र प्रश्वासपूर्वको गत्यभावः स बाह्यः । यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः । तृतीयः स्तम्भवृत्तिर्यत्रोभयाभावः सकृत्प्रयत्नाद्भवति । यथा तप्ते न्यस्तमुपले जलं सर्वतः सङ्कोचमापद्यते तथा द्वयोर्युगपद् भवत्यभाव इति । त्रयोऽप्येते देशेन परिदृष्टाः— इयानस्य विषयो देश इति । कालेन परिदृष्टाः— क्षणानामियत्तावधारणेनावच्छिन्ना इत्यर्थः । संख्याभिः परिदृष्टाः— एतावद्भिः श्वासप्रश्वासैः प्रथम उद्घातस्तद्वन्निगृहीतस्यैतावद्भिर्द्वितीय उद्घात एवं तृतीयः । एवं मृदुरेवं मध्य एवं तीव्र इति संख्यापरिदृष्टः । स खल्वयमेवमभ्यस्तो दीर्घसूक्ष्मः॥५०॥

Vyāsabhāṣyam– *Yatra praśvāsapūrvako gatyabhāvaḥ sa bāhyaḥ / yatra śvāsapūrvako gatyabhāvaḥ sa ābhyantaraḥ / tṛtīyaḥ stambhavṛttiryatrobhayābhāvaḥ sakṛtprayatnādbhavati/ yathā tapte nyastamupale jalaṁ sarvataḥ saṅkocamāpadyate tathā dvayoryugapad bhavatyabhāva iti/ trayo'pyete deśena paridṛṣṭāḥ – iyānasya viṣayo deśa iti/ kālena paridṛṣṭāḥ– kṣaṇānāmiyattāvadhāraṇenāvacchinnā ityarthaḥ / saṁkhyābhiḥ paridṛṣṭāḥ– etāvadbhiḥ śvāsapraśvāsaiḥ prathama udghātastadvannigṛhītasyaitāvadbhirdvitīya udghāta evaṁ tṛtīyaḥ / evaṁ mṛdurevaṁ madhya evaṁ tīvra iti saṁkhyā-paridṛṣṭaḥ / sa khalvayamevamabhyasto dīrghasūkṣmaḥ //50//*

Bhā. – The 'stopping of the process,' preceded by exhalation, is *external*; the 'stopping of the process,' preceded by inhalation, is *internal*; when there is absence of both (exhalation and inhalation), it is the third, the '*stationary 'function*, which is attainable by a single effort;

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just as a drop of water placed on a heated stone-slab, becomes shrivelled from all sides, in the same manner there is absence of both (inhalation and exhalation) at one and the same time.

Each of these three is (a) "regulated by place," "Its range is so far in space"; (b) "it is regulated by time," determined by definite measures of time; (c) "it is regulated by number," 'the first step is to consist of so many *inhalations* and *exhalations* – the second step of the controlled (breath) is to consist of so many; and the third step of so many'. Similarly Slight Regulation is to consist of so many, the *Moderate* one is to consist of so many and the *Excessive* one is to consist of so many – Such is the *regulation by number.*

In actual practice this Breath-Regulation thus controlled, may be *long or short* [*i.e.*, of longer or shorter duration].

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः॥५१॥

Bāhyābhyantaraviṣayākṣepī caturthaḥ //51//

Sū. – 51. The fourth (Breath-regulation) is that which discards both the external and the internal.

व्यासभाष्यम्—देशकालसंख्याभिर्बाह्यविषयः परिदृष्ट आक्षिप्तः तथाभ्यन्तरविषयः परिदृष्ट आक्षिप्तः, उभयथा दीर्घसूक्ष्मः । तत्पूर्वको भूमिजयात् क्रमेणोभयोर्गत्यभावश्चतुर्थः प्राणायामः । तृतीयस्तु विषयानालोचितो गत्यभावः सकृदारब्ध एव देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः । चतुर्थस्तु श्वासप्रश्वासयोर्विषयावधारणात् क्रमेण भूमिजयादुभयाक्षेपपूर्वको गत्यभावश्चतुर्थः प्राणायाम इत्ययं विशेषः॥५१॥

Vyāsabhāṣyam– *Deśakālasaṁkhyābhirbāhyaviṣayaḥ paridṛṣṭa ākṣiptaḥ tathābhyantaraviṣayaḥ paridṛṣṭa ākṣiptaḥ, ubhayathā dīrghasūkṣmaḥ / tatpūrvako bhūmijayāt krameṇo-*

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bhayorgatyabhāvaścaturthaḥ prāṇāyāmaḥ / tṛtīyastu viṣayānālocito gatyabhāvaḥ sakṛdārabdha eva deśakālasaṁkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ / caturthastu śvāsapraśvāsayorviṣayāvadhāraṇāt krameṇa bhūmijayādubhayākṣepapūrvako gatyabhāvaścaturthaḥ prāṇāyāma ityayaṁ viśeṣaḥ //51//

Bhā. – When the 'external' breathing (Exhalation) as regulated by space, time and number, has been passed over, so also the 'internal ' breathing (Inhalation) as regulated in the same manner, has been passed over, both being 'long' or 'short,' – there follows, preceded by these, the Fourth Step in 'Breath-regulation,' following from the conquest of the various stages; and this *fourth* step consists in the gradual stopping of the course of both (*Exhalation* and Inhalation). The third *stoppage of Inhalation and Exhalation* (called the *Kumbhaka* of the first kind) (described in the preceding *Sūtra*) is not affected by any objects; it is regulated by space, time and number, and is long and short, and is brought about by a single effort; the fourth stoppage of both Exhalation and Inhalation, on the other hand, is affected by objects, and comes about gradually, through the gradual 'conquest of the stages,' and is of the nature of the absence of all movement (of the Breath), following upon the complete discarding off of both (Inhalation and Exhalation). This is the *fourth* Breath regulation'.

NOTE

The Ist, the *External* Exhalation, is the Recaka.

The 2nd, the *Internal* Inhalatlou, is the Pūraka.

The 3rd is the *Kumbhaka*, 1st kind,

and 4th „ 2nd kind.

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ततः क्षीयते प्रकाशावरणम्॥५२॥

Tataḥ kṣīyate prakāśāvaraṇam //52//

Sū. – 52. Then is destroyed that which hides the light.

व्यासभाष्यम्—प्राणायामानभ्यस्यतोऽस्य योगिनः क्षीयते विवेकज्ञानावरणीयं कर्म, यत्तदाचक्षते—'महामोहमयेनेन्द्रजालेन प्रकाशशीलं सत्त्वमावृत्य तदेवाकार्ये नियुङ्क्त' इति । तदस्य प्रकाशावरणं कर्म संसारनिबन्धनं प्राणायामाभ्यासाद् दुर्बलं भवति प्रतिक्षणं च क्षीयते । तथा चोक्तम् — 'तपो न परं प्राणायामात्ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्ये'ति॥५२॥

Vyāsabhāṣyam– *Prāṇāyāmānabhyasyato'sya yoginaḥ kṣīyate vivekajñānāvaraṇīyaṁ karma, yattadācakṣate– 'mahāmohama-yenendrajālena prakāśaśīlaṁ sattvamāvṛtya tadevākārye niyuṅkta' iti/ tadasya prakāśāvaraṇaṁ karma saṁsāranibandhanaṁ prāṇāyāmābhyāsād durbalaṁ bhavati pratikṣaṇaṁ ca kṣīyate/ tathā coktam – 'tapo na paraṁ prāṇāyāmāttato viśuddhirmalānāṁ dīptiśca jñānasye'ti //52//*

Bhā. – When the *Yogin* practices Breath-regulation, that 'Karmic Residuum' which hides Discriminating Wisdom becomes destroyed. This is thus described – ''The magic mesh of great Delusion, which conceals the illuminating *Sattva*-Attribute, prompts it to do what should not be done''. This 'Karmic residuum' which hides the light and which leads to Birth and Rebirth becomes attenuated by the practice of *Breath-regulation*, and continues to be destroyed every moment; as has been thus declared : ''There is no Austerity higher than Breath-regulation; because therefrom results the removal of impurities and the illumination of Right-knowledge.''

व्यासभाष्यम् — किञ्च ?

Vyāsabhāṣyam– *kiñca?*

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धारणासु च योग्यता मनसः॥५३॥

Dhāraṇāsu ca yogyatā manasaḥ //53//

Sū. – 53. The fitness of the Mind for concentration,

व्यासभाष्यम्—प्राणायामाभ्यासादेव 'प्रच्छर्दनविधारणाभ्यां वा प्राणस्य' (यो०सू०१/३५) इति वचनात्॥५३॥

Vyāsabhāṣyam– *Prāṇāyāmābhyāsādeva 'pracchardana-vidhāraṇābhyāṁ vā prāṇasya' (Yo.Sū.1/35) iti vacanāt //53//*

Bhā. – also results from Breath-regulation itself as is clear from the aphorism : "Or, by expulsion and retention of breath." – (Yoga*sūtra* – I, 34.)

Question : "What is Abstraction ?

Answer :

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥

Svaviṣayāsamprayoge cittasvarūpānukāra ivendriyāṇāṁ pratyāhāraḥ //54//

Sū. – 54. When the senses are no longer in contact with their objects, they come to resemble the (inhibited) Mind; this is what constitutes *Abstraction.*

व्यासभाष्यम्—स्वविषयसम्प्रयोगाभावे चित्तस्वरूपानुकार इवेति चित्तनिरोधे चित्तवन्निरुद्धानीन्द्रियाणि नेतरेन्द्रियजयवदुपायान्तरमपेक्षन्ते । यथा मधुकरराजं मक्षिका उत्पतन्ततमनूत्पतन्ति, निविशमानमनुनिविशन्ते तथेन्द्रियाणि चित्तनिरोधे निरुद्धानीत्येषः प्रत्याहारः॥५४॥

Vyāsabhāṣyam– *Svaviṣayasamprayogābhāve cittasvarū-pānukāra iveti cittanirodhe cittavanniruddhānīndriyāṇi netaren-driyajayavadupāyāntaramapekṣante/ yathā madhukara-rājaṁ makṣikā utpatantamanūtpatanti, niviśamānamanuni-viśante tathendriyāṇi cittanirodhe niruddhānītyeṣaḥ pratyāhāraḥ //54//*

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Bhā. – When the senses cease to be in contact with their objects, they come to resemble, as it were, the Mind; that is, the Mind being *inhibited*, the senses also become *inhibited*; and in this they do not, like other forms of sense-subjugation, require any other aids; just as when the king-bee flies out, the other bees fly after him, and when he enters the hive, they also fall into it, so the senses become inhibited when the Mind is inhibited; and this is what constitutes *Abstraction.*

ततः परमा वश्यतेन्द्रियाणाम्॥५५॥

Tataḥ paramā vaśyatendriyāṇām //55//

Sū. – 55. Thence the highest stage of the 'subjugation of the senses'.

व्यासभाष्यम्—शब्दादिष्वव्यसनमिन्द्रियजय इति केचित् । सक्तिर्व्यसनं व्यस्यत्येनं श्रेयस इति अविरुद्धा प्रतिपत्तिर्न्याय्या । शब्दादिसम्प्रयोगः स्वेच्छयेत्यन्ये । रागद्वेषाभावे सुखदुःखशून्यं शब्दादिज्ञानमिन्द्रियजय इति केचित् । चित्तैकाग्र्यादप्रतिपत्तिरेवेति जैगीषव्यः । ततश्च परमा त्वियं वश्यता यच्चित्तनिरोधे निरुद्धानीन्द्रियाणि नेतरेन्द्रियजयवत् प्रयत्नकृतमुपायान्तरमपेक्षन्ते योगिन इति॥५५॥

Vyāsabhāṣyam– *Śabdādiṣvavyasanamindriyajaya iti kecit/ saktivryasanaṁ vyasyatyenaṁ śreyasa iti aviruddhā pratipattirnyāyyā/ śabdādisamprayogaḥ svecchayetyanye/ rāgadveṣābhāve sukhaduḥkhaśūnyaṁ śabdādijñānamindriyajaya iti kecit/ cittaikāgryādapratipattireveti jaigīṣavyaḥ / tataśca paramā tviyaṁ vaśyatā yaccittanirodhe niruddhānīndriyāṇi netarendriyajayavat prayatnakṛtamupāyāntaramapekṣante yogina iti //55//*

Bhā – According to some people the *subjugation of the senses* consists in the non-addiction to sound and the other sense-objects; 'addiction' is *attachment*; it is called *vyasana* (addiction) because it alienates (*vyasyati*) the man from his welfare. (2) [Another kind of subjugation of the senses

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'consists in'] such sense-enjoyment as is not repugnant (to the scriptures), and is in due accord with reason. (3) The third kind of 'Subjugation of the Senses' consists, according to others, in such sense-enjoyment as is in strict accordance with the man's own wish. (4) Others yet again hold that the 'subjugation of the senses' consists in such experiencing of Sound and other sense-objects as do not bring either pleasure or pain, on account of the total absence of attachment and aversion. (5) According to Jaigīṣ avya, 'subjugation of the senses' consists in the total absence of sense-experience, on account of the concentration of the Mind. This last represents the *highest* stage of the 'subjugation of the senses,' wherein the Mind having been inhibited, the senses become inhibited, '*ipso facto*, and they do not stand in need of the *Yogin* having recourse to any other methods, like those that are required in the case of other forms of 'sense-subjugation'.

इति श्रीपातञ्जले सांख्यप्रवचने योगशास्त्रे श्रीमद्व्यासभाष्ये साधनपादो द्वितीयः॥२॥

Iti śrīpātañjale sāṁkhyapravacane yogaśāstre śrīmadvyāsabhāṣye sādhanapādo dvitīyaḥ //2//

THUS ENDS PĀDA-II

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SECTION III

POWERS OR PERFECTIONS

व्यासभाष्यम् — उक्तानि पञ्च बहिरङ्गाणि साधनानि। धारणा वक्तव्या—

Vyāsabhāṣyam–*Uktāni pañca bahiraṅgāṇī sādhanāni / dhāraṇā vaktavyā /*

The five outer (indirect) Means of Communion have been described; Concentration (as the first of the Internal or Direct means of Communion) now going to be described –

देशबन्धश्चित्तस्य धारणा॥१॥

Deśabandhaścittasya dhāraṇā //1//

Sū. – 1 Concentration is the fixing of the mind on a definite locus.

व्यासभाष्यम्—नाभिचक्रे, हृदयपुण्डरीके, मूर्ध्नि ज्योतिषि, नासिकाग्रे, जिह्वाग्रे–इत्येवमादिषु देशेषु, बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्ध इति धारणा॥१॥

Vyāsabhāṣyam– *Nābhicakre, hṛdayapuṇḍarīke, mūrdhni jyotiṣi, nāsikāgre, jihvāgre–ityevamādiṣu deśeṣu, bāhye vā viṣaye cittasya vṛttimātreṇa bandha iti dhāraṇā //1//*

Bhā. – The fixing of the Mind, solely through its function, on such loci as the navel-circle, the lotus of the heart, the light in the brain, the tip of the nose, the tip of the tongue, etc., or on an external object, constitutes *Concentration.*

तत्र प्रत्ययैकतानता ध्यानम्॥२॥

Tatra pratyayaikatānatā dhyānam //2//

Sū. – 2, Meditation consists in the incessant continuity of contemplation on that (locus).

व्यासभाष्यम्—तस्मिन्देशे ध्येयालम्बनस्य प्रत्ययस्यैकतानता सदृशः प्रवाहः प्रत्ययान्तरेणापरामृष्टो ध्यानम्॥२॥

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Vyāsabhāṣyam– *tasmindeśe dhyeyālambanasya pratyayasyaikatānatā sadṛśaḥ pravāhaḥ pratyayāntareṇāparāmṛṣṭo dhyānam //2//*

Bhā. – When there is *one-pointedness*, *i.e.*, uniform flow – uninterrupted by any other cognitions – of the contemplation of the contemplated object on that locus, it is *Meditation.*

NOTE

On that locus – *i.e.*, on one of the loci mentioned in the *Bhāṣya* on the preceding *Sūtra.*

Contemplated object, *E.g.*, the form of a particular Deity.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥३॥

Tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ //3//

Sū. – 3. The same, appearing in the form of the object (meditated upon) and becoming bereft, as it were, of its own character, is Communion.

व्यासभाष्यम् –ध्यानमेव ध्येयाकारनिर्भासं प्रत्ययात्मकेन स्वरूपेण शून्यमिव यदा भवति ध्येयस्वभावावेशात्तदा समाधिरित्युच्यते॥३॥

Vyāsabhāṣyam– *Dhyānameva dhyeyākāranirbhāsaṁ pratyayātmakena svarūpeṇa śūnyamiva yadā bhavati dhyeyasvabhāvāveśāttadā samādhirityucyate //3//*

Bhā. – When meditation (defined In Sū. 2) appears purely in the form of the object (meditated upon), and becomes bereft, as it were, of its own character of 'cognition' then, on account of its being infused with the character of the object meditated upon, it comes to be called 'Communion'.

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व्यासभाष्यम् — तदेतद् धारणाध्यानसमाधित्रयमेकत्र संयमः —

Vyāsabhāṣyam– *Tadet dhāraṇādhyānasamādhitrayamekatra saṁyamaḥ –*

These three, Concentration, Meditation and Communion, of a single object are collectively called 'Discipline' ; [this is what is declared in the Sūtra] : –

त्रयमेकत्र संयमः॥४॥

Trayamekatra saṁyamaḥ //4//

Sū. – 4. These three converging on any one substratum constitute Discipline

व्यासभाष्यम् —एकविषयाणि त्रीणि साधनानि 'संयम' इत्युच्यते । तदस्य त्रयस्य तान्त्रिकी परिभाषा संयम इति॥४॥

Vyāsabhāṣyam– *Ekaviṣayāṇi trīṇi sādhanāni 'saṁyama' ityucyate/ tadasya trayasya tāntrikī paribhāṣā saṁyama iti //4//*

Bhā. – When the said three means (Concentration, Meditation and Communion) are applied to a single object, they come to be called 'Discipline'; this 'Discipline,' (*Saṁyama*) is the technical name for the three applied collectively.

तज्जयात् प्रज्ञालोकः॥५॥

Tajjayāt prajñālokaḥ //5//

Sū. – 5. From success therein results clarity of Consciousness.

व्यासभाष्यम् —तस्य संयमस्य जयात्समाधिप्रज्ञाया भवत्यालोकः । यथा-यथा संयमः स्थिरपदो भवति तथा-तथा समाधिप्रज्ञा विशारदी भवति॥५॥

Vyāsabhāṣyam– *Tasya saṁyamasya jayātsamādhiprajñāyā bhavatyālokaḥ/ yathā–yathā saṁyamaḥ*

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sthirapado bhavati tathā–tathā samādhiprajñā viśāradī bhavati //5//

Bhā – When one is successful in this 'Discipline,' there comes 'clarity' of Communion-Consciousness. As Discipline goes on securing a firm footing, the Communion-Consciousness goes on becoming lucider and lucider.

तस्य भूमिषु विनियोगः॥६॥

Tasya bhūmiṣu viniyogaḥ //6//

Sū. – 6. It is applied to the stages.

व्यासभाष्यम् — तस्य संयमस्य जितभूमेर्यानन्तरा भूमिस्तत्र विनियोगः। न ह्यजिताधरभूमिरनन्तरभूमिं विलङ्घ्य प्राप्तभूमिषु संयमं लभते। तदभावाच्च कुतस्तस्य प्रज्ञालोकः? ईश्वरप्रसादाज्जितोत्तरभूमिकस्य च नाधरभूमिषु परचित्तज्ञानादिषु संयमो युक्तः। कस्मात्? तदर्थस्यान्यत एवावगतत्वात्। भूमेरस्या इयमन्तरा भूमिरित्यत्र योग एवोपाध्यायः। कथम्? एवं ह्युक्तम् —

योगेन योगो ज्ञातव्यो योगो योगात्प्रवर्त्तते।

योऽप्रमत्तस्तु योगेन स योगे रमते चिरम्॥ इति॥६॥

Vyāsabhāṣyam– *Tasya saṁyamasya jitabhūmeryānantarā bhūmistatra viniyogaḥ / na hyajitādharabhūmiranantarabhūmiṁ vilaṅghya prāptabhūmiṣu saṁyamaṁ labhate / tadabhāvācca kutastasya prajñālokaḥ? īśvaraprasādājjitottarabhūmikasya ca nādharabhūmiṣu paracittajñānādiṣu saṁyamo yuktaḥ / kasmāt ? tadarthasyānyata evāvagatatvāt / bhūmerasyā iyamantarā bhūmirityatra yoga evopādhyāyaḥ / katham ? evaṁ hyuktam–*

yogena yogo jñātavyo yogo yogātpravarttate /
yo´pramattastu yogena sa yoge ramate ciram // iti//6//

Bhā. – Discipline is to be applied to another stage only when the preceding one has been won. As a matter of fact,

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Discipline can never reach the final (highest) stages by jumping over the intermediate stages, until these have been conquered; and until the highest stages have been reached, how can there be any 'lucidity' of the man's 'Consciousness'? For one however who has conquered the later stages through Divine Grace, it is not necessary to practise Discipline with regard to the lower stages represented by 'thought- reading' and such other capacities. Why ? Because the purposes of these latter will have been already secured by other means (such as Devotion to the Lord). In regard to the order of the stages – as to which stage comes after which – the science of Yoga is the only guide. Why? Because it has been thus declared : "Yoga can be learnt by Yoga; from Yoga doth Yoga proceed; one who is not confounded by Yoga, ever delights in Yoga."

त्रयमन्तरङ्गं पूर्वेभ्यः॥७॥

Trayamantaraṅgaṁ pūrvebhyaḥ //7//

Sū. – 7. This Triad is more intimate (directly effective) than the former ones.

व्यासभाष्यम् — तदेतद्धारणाध्यानसमाधित्रयमन्तरङ्गं सम्प्रज्ञातस्य समाधेः पूर्वेभ्यो यमादिभ्यः पञ्चभ्यः साधनेभ्य इति॥७॥

Vyāsabhāṣyam– *Tadetaddhāraṇādhyānasamādhitra-yamantaraṅgaṁ samprajñātasya samādheḥ pūrvebhyo yamādibhyaḥ pañcabhyaḥ sādhanebhya iti //7//*

Bhā. – *The Triad* – Concentration, Meditation and Communion– is more intimate (directly effective) in accomplishing Concrete Communion than the former means *i.e.* Restraint and the rest.

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तदपि बहिरङ्गं निर्बीजस्य॥८॥

Tadapi bahiraṅgaṁ nirbījasya //8//

Sū. – 8. Even so, it is 'external' to the 'seedless,' (Abstract, Communion).

व्यासभाष्यम् — तदप्यन्तरङ्गं साधनत्रयं निर्बीजस्य योगस्य बहिरङ्गं भवति । कस्मात्? तदभावे भावादिति॥८॥

Vyāsabhāṣyam– *Tadapyantaraṅgaṁ sādhanatrayaṁ nirbījasya yogasya bahiraṅgaṁ bhavati/ kasmāt? tadabhāve bhāvāditi //8//*

Bhā. – The aforesaid 'triad of means' which is intimate (for Concrete Communion) is only an 'external' (non-intimate) means for the 'seedless' (abstract) Communion. Why? Because Abstract Communion appears only when even these three have ceased.

व्यासभाष्यम् — अथ निरोधचित्तक्षणेषु चलं गुणवृत्तमिति कीदृशस्तदा चित्तपरिणामः ?

Vyāsabhāṣyam– *Atha nirodhacittakṣaṇeṣu calaṁ guṇavṛttamiti kīdṛśastadā cittapariṇāmaḥ?*

Question : "During the time that the Mind is in the state of 'inhibition', in as much as its unceasing activity is in the very nature of Attributes, what is the modification undergone by the Mind ? "

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ
निरोधक्षणचित्तान्वयो निरोधपरिणामः॥९॥

Vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau nirodhakṣaṇacittānvayo nirodhapariṇāmaḥ //9//

Answer :

Sū. – 9. When there is suppression of the reactions of the 'active concrete' state and the appearance of the

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reactions of 'Inhibition,' the Mind becomes connected with 'the inhibited' state; this is the state of 'inhibition' (of the Mind).

व्यासभाष्यम् — व्युत्थानसंस्काराश्चित्तधर्मा न ते प्रत्ययात्मका इति प्रत्ययनिरोधे न निरुद्धाः । निरोधसंस्कारा अपि चित्तधर्माः, तयोरभिभवप्रादुर्भावौ । व्युत्थानसंस्कारा हीयन्ते, निरोधसंस्कारा आधीयन्ते । निरोधक्षणं चित्तमन्वेति । तदेकस्य चित्तस्य प्रतिक्षणमिदं संस्कारान्यथात्वं निरोधपरिणामः । तदा संस्काराशेषं चित्तमिति निरोधसमाधौ व्याख्यातम्॥९॥

Vyāsabhāṣyam– *Vyutthānasaṁskārāścittadharmā ca te pratyayātmakā iti pratyayanirodhe ca niruddhāḥ/ nirodhasaṁskārā api cittadharmāḥ, tayorabhibhavaprādurbhāvau/ vyutthānasaṁskārā hīyante, nirodhasaṁskārā āghīyante/ nirodhakṣaṇaṁ cittamanveti/ tadekasya cittasya pratikṣaṇamidaṁ saṁskārānyathātvaṁ nirodhapariṇāmaḥ/ tadā saṁskāraśeṣaṁ cittamiti nirodhasamādhau vyākhyātam //9//*

Bhā. – The reactions of the distracted stage are the material products of the Mind, and they are not of the nature of the Functions (of the Mind); consequently they are not suppressed by the *inhibition of the Functions* ; the *reactions of inhibition* also subsist in the Mind; when there is *suppression* and *appearance* of these two, *i.e.*, when the *reactions of the distracted state are* disappearing, and the *reactions of inhibition* are setting in, the Mind *becomes connected with the inhibited state*; and this constant change in the reactions in the Mind constitutes what is called its *state of* inhibition. At this time, this *reaction* is all that remains of the Mind, as has been explained in connection with *Abstract Communion* (under *Sū.* 1, 18).

NOTES

Dr. Mitra construes as *pratyayanirodhena niruddhaḥ*, and takes it with the following *cittadharmaḥ*. But the translation follows the interpretation of Vācaspati Miśra,

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तस्य प्रशान्तवाहिता संस्कारात्॥१०॥

Tasya praśāntavāhitā saṁskārāt //10//

Sū. – 10. Its tranquil flow is due to that reaction.

व्यासभाष्यम् — निरोधसंस्काराद् निरोधसंस्काराभ्यासपाटवापेक्षा प्रशान्तवाहिता चित्तस्य भवति । तत्संस्कारमान्द्ये व्युत्थानधर्मिणा संस्कारेण निरोधधर्मः संस्कारोऽभिभूयत इति॥१०॥

Vyāsabhāṣyam– *Nirodhasaṁskārād nirodhasaṁskārābhyāsapāṭavāpekṣā praśāntavāhitā cittasya bhavati/ tatsaṁskāramāndye vyutthānadharmiṇā saṁskāreṇa nirodhadharmaḥ saṁskā´robhibhūyata iti //10//*

Bhā. – From the *reaction* of *Inhibition* follows the *tranquil* flow of the Mind, which is helped by the efficient practice of that Reaction of Inhibition. On the other hand, when it becomes dull, the *reaction* of *Inhibition* becomes suppressed by the Reaction of *distraction.*

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥११॥

Sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ //11//

Sū. – 11. When there is destruction and rise (respectively) of Distraction and Concentration, then this is the 'Communion' – state of the Mind.

व्यासभाष्यम् — सर्वार्थता चित्तधर्मः । एकाग्रताऽपि चित्तधर्मः । सर्वार्थतायाः क्षयस्तिरोभाव इत्यर्थः । एकाग्रताया उदय आविर्भाव इत्यर्थः । तयोर्धर्मित्वेनानुगतं चित्तम् । तदिदं चित्तमपायोपजननयोः स्वात्मभूतयोर्धर्मयोरनुगतं समाधीयते, स चित्तस्य समाधिपरिणामः॥११॥

Vyāsabhāṣyam– *sarvārthatā cittadharmaḥ/ ekāgratāpi cittadharmaḥ/ sarvārthatāyāḥ kṣayastirobhāva ityarthaḥ/ ekāgratāyā udaya āvirbhāva ityarthaḥ/ tayordharmitvenānugataṁ cittam/ tadidaṁ cittamapāyopajananayoḥ*

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svātmabhūtayordharmayoranugataṁ samādhīyate, sa cittasya samādhipariṇāmaḥ //11//

Bhā. – Distraction (*Sarvārthatā*) is a property of the Mind; so is Concentration (*Ekāgratā*); when there is 'destruction' *i.e.* disappearance of *Distraction, and 'rise'* i.e. appearance of *Concentration*, and the Mind continues to permeate both, then the Mind, which is the common link between the disappearance and appearance of the two properties (of Distraction and Concentration) which constitute its very nature, becomes (ultimately) composed, this state of the Mind is the 'State of Communion'.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-परिणामः॥१२॥

Tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratā-pariṇāmaḥ//12//

Sū. – 12. After that, when the quiescent' and the 'active' states of the Mind are equally recognised , this is its *'Concentration-State'*.

व्यासभाष्यम् — समाहितचित्तस्य पूर्वप्रत्ययः शान्तः उत्तरस्तत्सदृश उदितः । समाहितचित्तमुभयोरनुगतं पुनस्तथैवासमाधिभ्रेषादिति । स खल्वयं धर्मिणश्चि-त्तस्यैकाग्रतापरिणामः॥१२॥

Vyāsabhāṣyam– *Samāhitacittasya pūrvapratyayaḥ śāntaḥ uttarastatsadṛśa uditaḥ/ samāhitacittamubhayoranugataṁ punastathaivāsamādhibhreṣāditi/ sa khalvayaṁ dharmiṇaści-ttasyaikāgratāpariṇāmaḥ //12//*

Bhā. – In the man with the composed Mind, when the preliminary stage (of Communion) has become 'quiescent' and the later stage has become 'active,' and as in the previous case, the *Composed Mind* continues to permeate both, this constitutes what is called the 'State of

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Concentration' of the Mind; and this state continues till the falling off of Communion.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः॥१३॥

Etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ //13//

Sū. – 13. This also explains the modifications of (a) 'property,' (b) 'time,' and (c) 'condition,' in Material Substances and the Sense-organs.

व्यासभाष्यम् — एतेन पूर्वोक्तेन चित्तपरिणामेन धर्मलक्षणावस्थारूपेण भूतेन्द्रियेषु धर्मपरिणामो लक्षणपरिणामोऽवस्थापरिणामश्चोक्तो वेदितव्यः । तत्र व्युत्थाननिरोधयोर्धर्मयोर–भिभवप्रादुर्भावौ धर्मिणि धर्मपरिणामः । लक्षणपरिणामश्च निरोधस्त्रिलक्षणस्त्रि–भिरध्वभिर्युक्तः । स खल्वनागतलक्षणमध्वानं प्रथमं हित्वा धर्मत्वमनतिक्रान्तो वर्तमानं लक्षणं प्रतिपन्नो, यत्रास्य स्वरूपेणाभिव्यक्तिः, एषोऽस्य द्वितीयोऽध्वा । न चातीतानागताभ्यां लक्षणाभ्यां वियुक्तः । तथा व्युत्थानं त्रिलक्षणं त्रिभिरध्वभिर्युक्तं वर्तमानं लक्षणं हित्वा धर्मत्वमनतिक्रान्तमतीतलक्षणं प्रतिपन्नम्, एषोऽस्य तृतीयोऽध्वा । न चानागतवर्त्तमानाभ्यां लक्षणाभ्यां वियुक्तम् । एवं पुनर्व्युत्थानमुपसम्पद्यमानमनागतलक्षणं हित्वा धर्मत्वमनतिक्रान्तं वर्तमानं लक्षणं प्रतिपन्नम् । यत्रास्य स्वरूपाभिव्यक्तौ सत्यां व्यापारः, एषोऽस्य द्वितीयोऽध्वा। न चातीतानागताभ्यां लक्षणाभ्यां वियुक्तमिति । एवं पुनर्निरोध एवं पुनर्व्युत्थानमिति तथावस्थापरिणामः— तत्र निरोधक्षणेषु निरोधसंस्कारा बलवन्तो भवन्ति दुर्बला व्युत्थानसंस्कारा इति; एष धर्माणामवस्थापरिणामः । तत्र धर्मिणो धर्मैः परिणामो धर्माणां त्र्यध्वनां लक्षणैः परिणामो लक्षणानामप्यवस्थाभिः परिणाम इति।

Vyāsabhāṣyam– *Etena pūrvoktena cittapariṇāmena dharmalakṣaṇāva-sthārūpeṇa bhūtendriyeṣu dharmapariṇāmo lakṣaṇapari-ṇāmovasthāpariṇāmaścokto veditavyaḥ/ tatra vyutthānanirodhayordharmayorabhibhavaprādurbhāvau dharmiṇi dharmapariṇāmaḥ/ lakṣaṇapariṇāmaśca nirodhastrilakṣaṇastribhiradhvabhiryuktaḥ/ sa khalvanāgatalakṣaṇamadhvānaṁ prathamaṁ hitvā dharmatvamanatikrānto vartamānaṁ lakṣaṇaṁ pratipanno, yatrāsya svarūpeṇābhivyaktiḥ, eṣosya*

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dvitīyodhvā na cātītānāgatābhyāṁ lakṣaṇābhyāṁ viyuktaḥ/ tathā vyutthānaṁ trilakṣaṇaṁ tribhiradhvabhiryuktaṁ vartamānaṁ lakṣaṇaṁ hitvā dharmatvamanatikrāntamatītalakṣaṇaṁ pratipannam, eṣosya tṛtīyodhvā/ na cānāgatavarttamānābhyāṁ lakṣaṇābhyāṁ viyuktam/ evaṁ punarvyutthānamupasampadyamānamanāgatalakṣaṇaṁ hitvā dharmatvamanatikrāntaṁ vartamānaṁ lakṣaṇaṁ pratipannam/ yatrāsya svarūpābhivyaktau satyāṁ vyāpāraḥ, eṣosya dvitīyodhvā. na cātītānāgatābhyāṁ lakṣaṇābhyāṁ viyuktamiti/ evaṁ punarnirodha evaṁ punarvyutthānamiti tathāvasthāpariṇāmaḥ – tatra nirodhakṣaṇeṣu nirodhasaṁskārā balavanto bhavanti durbalā vyutthānasaṁskārā iti; eṣa dharmāṇāmavasthāpariṇāmaḥ/ tatra dharmiṇo dharmaiḥ pariṇāmo dharmāṇāṁ tryadhvanāṁ lakṣaṇaiḥ pariṇāmo lakṣaṇānāmapyavasthābhiḥ pariṇāma iti/

व्यासभाष्यम् — एवं धर्मलक्षणावस्थापरिणामैः शून्यं न क्षणमपि गुणवृत्तमवतिष्ठते । चलं च गुणवृत्तम्, गुणस्वाभाव्यं तु प्रवृत्तिकारणमुक्तं गुणानामिति । एतेन भूतेन्द्रियेषु धर्मधर्मिभेदात् त्रिविधः परिणामो वेदितव्यः । परमार्थतस्त्वेक एव परिणामः धर्मिस्वरूपमात्रो हि धर्मो धर्मिविक्रियैवैषा धर्मद्वारा प्रपञ्च्यत इति । तत्र धर्मस्य धर्मिणि वर्तमानस्यैवाध्वस्वतीतानागतवर्त्तमानेषु भावान्यथात्वं भवति न तु द्रव्यान्यथात्वम् । यथा सुवर्णभाजनस्य भित्त्वाऽन्यथाक्रियमाणस्य भावान्यथात्वं भवति न सुवर्णान्यथात्वमिति।

Vyāsabhāṣyam– *Evaṁ dharmalakṣaṇāvasthāpariṇāmaiḥ śūnyaṁ na kṣaṇamapi guṇavṛttamavatiṣṭhate/ calaṁ ca guṇavṛttam, guṇasvābhāvyaṁ tu pravṛttikāraṇamuktaṁ guṇānāmiti/ etena bhūtendriyeṣu dharmadharmibhedāt trividhaḥ pariṇāmo veditavyaḥ/ paramārthatastveka eva pariṇāmaḥ dharmisvarūpamātro hi dharmo dharmivikriyaivaiṣā dharmadvārā prapañcyata iti/ tatra dharmasya dharmiṇi vartamānasyaivādhvasvatītānāgatavarttamāneṣu bhāvānyathātvaṁ bhavati na tu dravyānyathātvam/ yathā suvarṇabhājanasya bhittvānyathākriyamāṇasya bhāvānyathātvaṁ bhavati na suvaṇānyathātvamiti/*

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व्यासभाष्यम् — अपर आह— 'धर्मानभ्यधिको धर्मी, पूर्वतत्त्वानतिक्रमात्,

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पूर्वापरावस्थाभेदमनुपतितः कौटस्थ्येन विपरिवर्त्तेत यद्यन्वयी स्यादिति' । अयमदोषः। कस्मात्? एकान्ततानभ्युपगमात् । तदेतत् त्रैलोक्यं व्यक्तेरपैति । कस्मात्? नित्यत्वप्रतिषेधात् । अपेतमप्यस्ति विनाशप्रतिषेधात् । संसर्गाच्चास्य सौक्ष्म्यम् । सौक्ष्म्याच्चानुपलब्धिरिति । लक्षणपरिणामो धर्मोऽध्वसु वर्तमानोऽतीतोऽतीतलक्षणयुक्तोऽनागतवर्तमानाभ्यां लक्षणाभ्यामवियुक्तः । तथाऽनागतोऽनागतलक्षणयुक्तो वर्तमानातीताभ्यां लक्षणाभ्यामवियुक्तः । तथा वर्तमानो वर्तमानलक्षणयुक्तोऽतीतानागताभ्यां लक्षणाभ्यामवियुक्त इति । यथा— 'पुरुष एकस्यां स्त्रियां रक्तो न शेषासु विरक्तो भवती'ति।

Vyāsabhāṣyam– *Apara āha– 'dharmānabhyadhiko dharmī, pūrvatattvānatikramāt, pūrvāparāvasthābhedamanupatitaḥ kauṭasthyena viparivartteta yadyanvayī syāditi'/ ayamadoṣaḥ/ kasmāt? ekāntatānabhyupagamāt/ tadetat trailokyaṁ vyakterapaiti/ kasmāt? nityatvapratiṣedhāt/ apetamapyasti vināśapratiṣedhāt/ saṁsargāccāsya saukṣmyam/ saukṣmyāccānupalabdhiriti/ lakṣaṇapariṇāmo dharmodhvasu vartamā-notītotītalakṣaṇayuktonāgatavartamānābhyāṁ lakṣaṇābhyāmaviyuktaḥ/ tathānāgatonāgatalakṣaṇayukto vartamānātītābhyāṁ lakṣaṇābhyāmaviyuktaḥ/ tathā vartamāno vartamānalakṣaṇayuktotītānāgatābhyāṁ lakṣaṇābhyāmaviyukta iti/ yathā– 'puruṣa ekasyāṁ striyāṁ rakto na śeṣāsu virakto bhavatī'ti/*

व्यासभाष्यम् — अत्र लक्षणपरिणामे सर्वस्य सर्वलक्षणयोगादध्वसङ्करः प्राप्नोतीति परैर्दोषश्चोद्यत इति । तस्य परिहारः— धर्माणां धर्मत्वमप्रसाध्यम् । सति च धर्मत्वे लक्षणभेदोऽपि वाच्यो न वर्त्तमानसमय एवास्य धर्मत्वम् । एवं हि न चित्तं रागधर्मकं स्यात् क्रोधकाले रागस्यासमुदाचारादिति । किञ्च त्रयाणां लक्षणानां युगपदेकस्यां व्यक्तौ नास्ति सम्भवः । क्रमेण तु स्वव्यञ्जकाञ्जस्य भावो भवेदिति । उक्तञ्च— 'रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते । सामान्यानि त्वतिशयैः सह प्रवर्तन्ते।' तस्मादसङ्करः । यथा रागस्यैव क्वचित् समुदाचार इति न तदानीमन्यत्राभावः । किन्तु केवलं सामान्येन समन्वागत इत्यस्ति तदा तत्र तस्य भावः, तथा लक्षणस्येति । न धर्मी त्र्यध्वा । धर्मास्तु त्र्यध्वानः । ते लक्षिता अलक्षिताश्च तां तामवस्थां प्राप्नुवन्तोऽन्यत्वेन प्रतिनिर्दिश्यन्तेऽवस्थान्तरतो न द्रव्यान्तरतः, यथैका रेखा शतस्थाने शतं दशस्थाने दशैकं चैकस्थाने । यथा चैकत्वेऽपि स्त्री माता चोच्यते दुहिता च स्वसा चेति।

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Vyāsabhāṣyam– *Atra lakṣaṇapariṇāme sarvasya sarva-lakṣaṇayogādadhvasaṅkaraḥ prāpnotīti parairdoṣaścodyata iti/ tasya parihāraḥ– dharmāṇāṁ dharmatvamaprasādhyam/ sati ca dharmatve lakṣaṇabhedopi vācyo na varttamānasamaya evāsya dharmatvam/ evaṁ hi na cittaṁ rāgadharmakaṁ syāt krodha-kāle rāgasyāsamudācārāditi/ kiñca trayāṇāṁ lakṣaṇānāṁ yugapadekasyāṁ vyaktau nāsti sambhavaḥ/ krameṇa tu svavyañjakāñjasya bhāvo bhavediti/ uktañca– 'rūpātiśayā vṛttyatiśayāśca paraspareṇa virudhyante/ sāmānyāni tvatiśayaiḥ saha pravartante/' tasmādasaṅkaraḥ/ yathā rāgasyaiva kvacit samudācāra iti na tadānīmanyatrābhāvaḥ / kintu kevalaṁ sāmānyena samanvāgata ityasti tadā tatra tasya bhāvaḥ, tathā lakṣaṇasyeti/ na dharmī tryadhvā/ dharmāstu tryadhvānaḥ/ te lakṣitā alakṣitāśca tāṁ tāmavasthāṁ prāpnuvantonyatvena pratinirdiśyantevasthān-tarato na dravyāntarataḥ, yathaikā rekhā śatasthāne śataṁ daśasthāne daśaikaṁ caikasthāne/ yathā caikatvepi strī mātā cocyate duhitā ca svasā ceti/*

व्यासभाष्यम् — अवस्थापरिणामे कौटस्थ्यप्रसङ्गदोषः कैश्चिदुक्तः । कथम्? अध्वनो व्यापारेण व्यवहितत्वात् । यदा धर्मः स्वव्यापारं न करोति तदानागतो, यदा करोति तदा वर्त्तमानो , यदा कृत्वा निवृत्तस्तदातीत इत्येवं धर्मधर्मिणोर्लक्षणानामवस्थानां च कौटस्थ्यं प्राप्नोतीति परैर्दोष उच्यते । नाऽसौ दोषः । कस्मात्? गुणिनित्यत्वेऽपि गुणानां विमर्दवैचित्र्यात् । यथा संस्थानमादिमद्धर्ममात्रं शब्दादीनां गुणानां विनाश्यविनाशिनामेवं लिङ्गमादिमद्धर्ममात्रं सत्त्वादीनां गुणानां विनाश्यविनाशिनाम् । तस्मिन्विकारसंज्ञेति । तत्रेदमुदाहरणम् — मृद्धर्मी पिण्डाकाराद्धर्माद्धर्मान्तरमुपसम्पद्यमानो धर्मतः परिणमते घटाकार इति । घटाकारोऽनागतं लक्षणं हित्वा वर्तमानलक्षणं प्रतिपद्यत इति लक्षणतः परिणमते । घटो नवपुराणतां प्रतिक्षणमनुभवन्नवस्थापरिणामं प्रतिपद्यत इति । धर्मिणोऽपि धर्मान्तरमवस्था, धर्मस्यापि लक्षणान्तरमवस्थेत्येक एव द्रव्यपरिणामो भेदेनोपदर्शित इति । एवं पदार्थान्तरेष्वपि योज्यमिति । त एते धर्मलक्षणावस्थापरिणामा धर्मिस्वरूपमनतिक्रान्ता इत्येक एव परिणामः सर्वानमून्विशेषानभिप्लवते । अथ कोऽयं परिणामः? अवस्थितस्य द्रव्यस्य पूर्वधर्मनिवृत्तौ धर्मान्तरोत्पत्तिः परिणामः॥१३॥

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Vyāsabhāṣyam– *Avasthāpariṇāme kauṭasthya-prasaṅga-doṣaḥ kaiściduktaḥ/ katham? adhvano vyāpāreṇa vyavahitatvāt/ yadā dharmaḥ svavyāpāraṁ na karoti tadānāgato, yadā karoti tadā varttamāno, yadā kṛtvā nivṛttastadātīta ityevaṁ dharmadharmiṇorlakṣaṇānā-mavasthānāṁ ca kauṭasthyaṁ prāpnotīti parairdoṣa ucyate/ nāsau doṣaḥ/ kasmāt? guṇinityatvepi guṇānāṁ vimardavaicitryāt/ yathā saṁsthā-namādimaddharmamātraṁ śabdādīnāṁ guṇānāṁ vināśyavinā-śināmevaṁ liṅgamādimaddharmamātraṁ sattvādīnāṁ guṇānāṁ vināśyavināśinām/ tasminvikārasaṁjñeti/ tatredamudāharaṇam – mṛddharmī piṇḍākārāddharmāddharmāntaramu-pasampadya-māno dharmataḥ pariṇamate ghaṭākāra iti/ ghaṭākāronāgataṁ lakṣaṇaṁ hitvā vartamānalakṣaṇaṁ pratipadyata iti lakṣaṇataḥ pariṇamate/ ghaṭo navapurāṇatāṁ pratikṣaṇamanubhavannava-sthāpariṇāmaṁ pratipadyata iti/ dharmiṇopi dharmāntarama-vasthā, dharmasyāpi lakṣaṇāntaramavasthetyeka eva dravyapariṇāmo bhedenopadarśita iti/ evaṁ padārthāntareṣvapi yojyamiti/ ta ete dharmalakṣaṇāvasthāpariṇāmā dharmisvarū-pamanatikrāntā ityeka eva pariṇāmaḥ sarvānamūnviśeṣāna-bhiplavate/ atha koyaṁ pariṇāmaḥ? avasthitasya dravyasya pūrvadharmanivṛttau dharmāntarotpattiḥ pariṇāmaḥ //13//*

Bhā. – 'This,' *i.e.* the aforesaid explanation of the modifications or states of Mind *explains* the *modifications* in the Material Substances and Sense-organs of 'property,''time' and 'condition'. [Lakṣaṇa' has been explained by Vācaspati as *kālabheda*, 'diversities of time']; that is, (a) 'modification of Property,' (b) modification of time and (c) modification of condition.

(a) Of these the 'modification of property' consists in the 'disappearance' and 'appearance,' in the thing concerned, of the 'properties' of 'Distraction' and 'Inhibition'.

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(b) Of *Inhibition*, the 'modification of time' consists in its being qualified by the three conditions, *i.e.* by the three points of time (past, present and future). This 'Inhibition,' first of all, relinquishes its character of *futurity* and still continuing to be the 'property' (of the thing concerned), it becomes qualified by the 'present character,' when it becomes manifested in its true colour. This is its second condition ; and yet even in this condition it is not entirely dissociated from the past and future conditions. Similarly, Distraction also is qualified by three conditions, *i.e.*, by the three points of time ; first of all it relinquishes its present condition, and still continuing to be the property of the thing concerned, becomes qualified by the *past* character ; this is its third condition; and yet even in this condition, it is not entirely dissociated from the present and future conditions. Similarly again, Distraction, becoming accomplished, relinquishes its state of futurity and still continuing to be the property of the thing concerned, becomes qualified by the present condition, wherein it becomes manifested in its true colours and begins its operations. This is its second condition; nor does it become dissociated from the past and the future conditions.

The same process goes on again and again with *Inhibition* and with Distraction.

(c) In the same manner, the "modification of condition" (is that) wherein, during the moments of Inhibition, the 'Reaction of Inhibition' becomes strong, and the 'Reaction of Distraction' becomes weak. This is the 'modification of the condition' of the properties.

Among these the 'modification' of the object is through the 'Properties,' the 'modification' of the Properties is through the diversities of 'Time' and the 'modification' of the 'diversities of Time' is through the 'Conditions'.

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In this way the function of the Attributes does not even for a moment remain without the 'modifications of property, time and condition'; as the function of the Attributes is ever active; specially as the very constitution of the Attributes is the sole cause of the functioning of those Attributes, as already explained above.

Thus in the Material Substances and the Sense- organs, *modification* should be understood to be of three kinds, on account of the distinction between the *property* and the *object* to which it belongs. In reality, however, *modification* is one only. Because the property exists only in the form of the object to which it belongs; hence all the details that have been described here represent only so many modifications of the object itself, through the Properties (*i.e.* through the modifications of the properties). Hence, during the past, present and future states, what happens to the Property present in the Object is only a change in its shape (form), and not any radical change in its material constitution.

Just as in the case of a golden vessel when it is broken up and turned into something else, all that happens is only the change in shape, and there is no change in the gold itself.

Says another (the Bauddha) : "The Object can be nothing more than the Property, (the various changes undergone by it) ; for, if, on the ground of the substance continuing to remain the same as before, there were held to be any such one *Object* as continues to exist by itself through all the changes, then it would be something *unmodifiable* permeating through them all (like *Sentience*)."

(To this we make the following reply :) – There is nothing wrong in this : Why? Because we do not regard the

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Material Substance to be absolutely permanent. As a matter of fact, the whole three-regioned world must cease to be *manifest* (*active*); why ? because its *eternality* is actually precluded (by all evidence); but even when it has ceased to be *manifest*, it must continue to *exist*; because its absolute annihilation also is precluded (by evidence); [that it continues to exist and yet remain imperceptible is due to its Subtility during the *unmanifested* condition and] its *Subtility* (minuteness) is due to its absorption (in its cause) and this *Subtility* makes it *imperceptible.*

[So far the text has described the *Modifications* of *Property*, through the interactions of Property; it next takes up the *Modifications of Time* through the interaction of Time]. As regards the Property undergoing the 'modifications of Time,' while passing through its three states, when it becomes *past*, it becomes qualified by the 'Past *time*,' and yet, not completely dissociated from the *Present* and the *Future*; and when in *future*, it becomes qualified by the 'Future Time,' though not entirely dissociated from the *Past* and the *Present* ; and lastly. when it is *present*, it is qualified by the 'Present Time,' though not entirely dissociated from the *Past* and the *Future.* [Nor is there anything inconsistent in the existence, in the said manner, of the three points of time.] For example, when a man is attached to one woman, it does not mean that he is disgusted with (has no love for) other women.

Against this 'modification of Time,' an objection is raised : "As all things cannot exist at the same time, there would be a confused admixture of 'states' [if the object existent in the *present* were also to be past and future at the same time."]

The answer to this is as follows : In the case of *Properties*, their *Essence*, the nature of being 'Property,' is

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not something to be brought about [it is always there, either *manifested* or *un-manifested*]; so that it is only when the Property, in its essence, is always there, that we can speak of it as qualified by the different points of time; and the Property is a *property*, not only in the present (but at all times). If it were not so (and if a property were to be regarded as *property* only when actually *present*), then *attachment* could never be the 'property' of the Mind, because at the time that *anger* is *present* in the Mind, no *Attachment* (Love) is there. Then again, it is true that any individual thing cannot be qualified by all three points of time simultaneously; but every one of them would certainly come in due course, according as its manifesting cause presents itself. This is what has been thus declared [by Pañcaśikhācārya, says Vācaspati, but the same passage occurs under *Sū.* 2-15, where it does not appear as a quotation from another writer; '*Uktam*' may mean only 'declared' by ourselves above] 'What are mutually incompatible are only the *particular forms* and the *particular functions*; as for the *universals*, these do not operate along with the particulars'. Hence there can be no confused admixture. For example, if at any particular time, *Love* is manifested in one place, it does not mean that it does not exist in other places, in fact in its *universal* form, Love is existent everywhere, and to that extent, it does exist at all places and at all times; exactly the same is the case with the "Points of Time".

As a matter of fact, what has three 'states' is not the *Object* but, its *Properties*; it is *Properties* which are *manifested* or *unmanifested*; and through these *manifestations* and *non-manifestations*, they come to fall into the several conditions, and thereby come to be regarded as *diverse*, the *diversities* being due to the

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conditions, not to their essence (constitution); just as a single numerical figure when placed (within) in the place of 'hundreds' signifies hundred, and when placed in the place of 'tens' signifies ten, and when placed in the place of 'units,' signifies a unit; again, as one and the same woman may be called 'mother', 'daughter' and 'sister'.

Some people have urged the following objection : "If the 'modifications' are of the *conditions* alone, then all the rest the *Object*, the *Property*, the *Time* and the *Condition* itself would have to be regarded as *unmodifiable* (unchangeable, eternal). Why ? Because the intervening states would be taken up by the operation of the *states*. [*E.g.*, the *Future* state of the *Curd* is taken up by the *Present* state of the *Milk*]; that is to say, at the time that the property is not performing its functions, it would be 'in the future'; when it is performing its functions, it would be 'in the present'; and when after having performed its functions, it ceases, it would be 'in the past'; in this way the Property, the Object, the points of Time and the Conditions would all come to be regarded as *unmodifiable*."

Such is the objection urged by our *opponents*. Our answer to this is as follows : What has been urged does not affect our position ; why ? because, though the Guṇin the Being affected by the Attributes, *i.e.* the Spirit, is eternal (in the sense that it never undergoes any modification), yet the *Guṇas* Attributes themselves become diverse and variable, through their mutual interaction; for instance, the *shape* of a material object is only a destructible (*i.e.* evanescent) property of Sound and the other rudimentary elements [that go to make up Earth and the other material substances); which by themselves are relatively *indestructible* (not evanescent, in comparison with their products); in the same

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way, the Mergent (Cosmic Mind), which has a beginning, is only a destructible (evanescent) property of the Attributes, which are relatively indestructible (non-evanescent, as compared to their products); and it is for this reason that this Mergent (Cosmic Consciousness) is called a modification'. As an illustration, we have the following – The *Lump of Clay* is an *object*, *the lump-shape* is its 'property,' when it (loses this property and) takes up another 'property' (in the form of the *jar-shape*), it is said to become 'modified, *through its Property,*' into the shape of the jar; as for this *jar-shape*, it has given up its *Future state* and assumes the *Present state*, so that here it becomes '*modified through Time*' ; lastly, the jar itself, undergoing constant variations from *new* to the old condition, becomes 'modified *through conditions'*. Thus, for the *object*, the appearance of a new Property is a 'condition,' and for the Property also, the appearance of a new Time-point is a 'condition'; so that in both cases there is one and the same 'modification of substance,' only presented in different forms.

The same process may be applied to other things also.

These 'modifications of Property, Time and Condition' never deviate from the *essence* of the object (which permeates through all the modifications); so that in reality, all these several *modifications* may be regarded as one and the same.

Question : "What is this *one* kind of 'modification' which would include all the modifications?"

Answer : It is that 'modification' which may be defined as 'the disappearance of one property and the appearance of a new property, on the appearance of another, in a substance which itself remains the same'.

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NOTES

It *becomes manifested* in its *true colour.* The Inhibition which was 'future' ere this, becomes 'present' now.

Subservient character of the attributes– We find in daily life the servants always acting for their master; similarly the fact of Goodness, etc. being of the same subservient nature (like the servant), accounts for their constant activity.

And not any change of the constituent matter because if the change took place in the matter, then the object undergoing a momentary change would never be recognised as the same.

If the object continued its existence through the various modifications, etc. – If the object were so, then it would be equally related to the past and the future as well, and thus would result its eternality and unchangeableness, like that of the Sentient Being, and certainly this will not be palatable to the Bauddha objector either.

We do not assert its absoluteness – If like that of sentient Being, we also asserted the absolute eternality of the objects, then would the objection apply to us; as it is however, we do not make any such assertion. In fact, we go so far as to assert the cessation of the activity of all the three worlds, to say nothing of particular objects.

Denial of its destruction – The reasoning is this : What is non-existent never operates, as sky-flowers; the three worlds however do operate; and as such they can never be said to be non-existent. Thus, though we deny their absolute eternality, yet as they are never entirely destroyed, this *modified eternality* may be asserted of them.

Subtility – In anticipation of the objection that the object being never destroyed, wherefore do we not perceive

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objects of the past? The reply is that their imperceptibility is due to their having been absorbed into their respective causes.

Otherwise, the Mind would not have attachment, etc. – It is only after anger has passed off that the mind is found to have love; and thus if attachment did not latently exist there in its future state, whence its later appearance? For certainly anything that is non-existent can never be brought into existence.

Though the Spirit is eternal, etc. – Though the object (Puruṣa) as well as the attributes (*Sattva*, etc.) are equally constant entities, still the latter, being amenable to periodical appearance and repression, due to their interaction, and as such having modifications, cannot be said to be unchangeably (absolutely) eternal. The sentient Being is not so; and hence it is said to be absolutely eternal.

व्यासभाष्यम् — तत्र —

Vyāsabhāṣyam – *Tatra*–

Among all these–

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी॥१४॥

Śāntoditāvyapadeśyadharmānupātī dharmī //14//

Sū.– 14. That which is correlated to the 'quiescent,' active' and 'undistinguishable' (latent) Properties is the 'Object'.

व्यासभाष्यम्—योग्यतावच्छिन्नाः धर्मिणः शक्तिरेव धर्मः। स च फलप्रसवभेदानुमितसद्भाव एकस्यान्योन्यश्च परिदृष्टः। तत्र वर्त्तमानः स्वव्यापारमनुभवन्धर्मो धर्मान्तरेभ्यः शान्तेभ्यश्चाव्यपदेशेभ्यश्च भिद्यते। यदा तु सामान्येन समन्वागतो भवति तदा धर्मिस्वरूपमात्रत्वात् कोऽसौ केन भिद्यते। तत्र त्रयः खलु धर्मिणो धर्माः शान्ता उदिता अव्यपदेश्याश्चेति। तत्र शान्ताः ये कृत्वा व्यापारानुपरताः। सव्यापाराः उदिताः। ते चानागतस्य लक्षणस्य समनन्तराः।

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वर्त्तमानस्यानन्तरा अतीताः। किमर्थमतीतस्यानन्तरा न भवन्ति वर्त्तमानाः? पूर्वपश्चिमताया अभावात्। यथानागतवर्त्तमानयोः पूर्वपश्चिमता नैवमतीतस्य। तस्मान्नातीतस्यास्ति समनन्तरः तदनागत एव समनन्तरो भवति वर्तमानस्य।

Vyāsabhāṣyam– *Yogyatāvacchinnāḥ dharmiṇaḥ śaktireva dharmaḥ/ sa ca phalaprasavabhedānumitasadbhāva ekasyānyonyaśca paridṛṣṭaḥ/ tatra vartamānaḥ svavyāpāramanubhavandharmo dharmāntarebhyaḥ śāntebhyaścāvyapadeśebhyaśca bhidyate/ yadā tu sāmānyena samanvāgato bhavati tadā dharmisvarūpamātratvāt kosau kena bhidyeta/ tatra trayaḥ khalu dharmiṇo dharmāḥ śāntā uditā avyapadeśyāśceti/ tatra śāntāḥ ye kṛtvā vyāpārānuparatāḥ/ savyāpārāḥ uditāḥ / te cānāgatasya lakṣaṇasya samanantarāḥ / varttamānasyānantarā atītāḥ/ kimarthamatītasyānantarā na bhavanti varttamānāḥ? Pūrvapaścimatāyāḥ abhāvāt/ yathānāgatavarttamānayoḥ pūrvapaścimatā naivamatītasya / tasmānnātītasyāsti samanantaraḥ / tadanāgata eva samanantaro bhavati varttamānasya/*

व्यासभाष्यम्—अथाव्यपदेश्याः के? सर्वं सर्वात्मकमिति। यत्रोक्तम्—'जलभूभ्योः पारिणामिकं रसादिवैश्वरूप्यं स्थावरेषु दृष्टं तथा स्थावराणां जङ्गमेषु जङ्गमानां स्थावरेष्विति'—एवं जात्यनुच्छेदेन सर्वं सर्वात्मकमिति। देशकालाकारनिमित्तासंबन्धान्न खलु समानकालमात्मनामभिव्यक्तिरिति। य एतेष्वभिव्यक्तानभिव्यक्तेषु धर्मेष्वनुपाती सामान्यविशेषात्मा सोऽन्वयी धर्मी। यस्य तु धर्ममात्रमेवेदं निरन्वयं तस्य भोगाभावः। कस्मात्? अन्येन विज्ञानेन कृतस्य कर्मणोऽन्यत्कथं भोक्तृत्वेनाधिक्रियेत? तत्स्मृत्यभावश्च नान्यदृष्टस्य स्मरणमन्यस्य अस्तीति। वस्तुप्रत्यभिज्ञानाच्च स्थितोऽन्वयी धर्मो यो धर्मान्यथात्वमभ्युपगतः प्रत्यभिज्ञायते। तस्मान्नेदं धर्ममात्रं निरन्वयमिति॥१४॥

Vyāsabhāṣyam– *Athāvyapadeśyāḥ ke? sarvaṁ sarvātmakamiti/ yatroktam– 'jalabhūbhyoḥ pāriṇāmikaṁ rasādivaiśvarūpyaṁ sthāvareṣu dṛṣṭaṁ, tathā sthāvarāṇāṁ jaṅgameṣu jaṅgamānāṁ sthāvareṣviti, evaṁ jātyanucchede na sarvaṁ sarvātmakamiti/ deśakālākāranimittāsaṁbandhātna khalu samānakālamātmanāmabhivyaktiriti/ ya eteṣvabhivya-ktānabhivyakteṣu dharmeṣvanupāti sāmānyaviśeṣātmā sonvayī*

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dharmī/ yasya tu dharmamātramevedaṁ niranvayaṁ tasya bhogābhāvaḥ/ kasmāt? anyena vijñānena kṛtasya karmaṇo'-nyatkathaṁ bhoktṛtvenādhikriyeta? tatsmṛtyabhāvaśca nānya-dṛṣṭasya smaraṇamanyasyāstīti/ vastupratyabhijñānācca sthito-nvayī dharmo yo dharmānyathātvamabhayupagataḥ pratya-bhijñāyate/ tasmānnedaṁ dharmamātraṁ niranvayamiti //14//

Bhā.– ' Objects' are things characterised *by capability* (*potency*, to produce effects) and this *capability* (or potency) constitutes their 'Property'. The existence of such 'Property' is inferred from the fact of the objects bringing about various products; and this 'Property' is found to belong to a single object, and to be diverse in character (as bringing about diverse products).

At the time that a certain Property is *present* and is carrying on its functions, it differs from the other properties which ate 'quiescent' (Past) and 'indistinguishable' (Latent, *Future*). When however the *object* is equally correlated to all these states (all being equally *unmanifested*), then all that is cognised is merely the *object* in its own (unqualified) form; and at such a tempo which property could be distinguished from which? and by means of what?

The Properties of the Object are of three kinds 'Quiescent,' 'Active' and 'Undistinguishable' (Latent). Those that, after having done their work, have ceased functioning are the 'quiescent' (Past); those that are still functioning are the 'Active' (Present); those 'active' ones are the immediate predecessors of those not yet manifested (*i.e.*, the Future ones). *Question*– "Why are not the *Present* ones regarded as the *immediate successors* of the *Past* ones?"– Because between these two, there is not that relationship which consists in one coming before the other; that is to say, the Past ones do not always precede the *Present* ones, in the same way in which the *Present* ones

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precede the *Future* ones; hence the Present is not regarded as the immediate successor of the *Past*, and it is only the *Future* that is regarded as the immediate successor of the *Present*.

Question : "Which are *undistinguishable* (Latent) Properties?"

Answer : They are those with regard to which it has been asserted that 'Everything is of the nature of everything' [*i.e.*, all things have the capacity of all things]. This assertion is found in the following passage – "As regards Earth and Water, it is seen among inanimate things (Trees and the like) that they are capable of evolving all sorts of Taste (odour and the rest); similarly the inanimate (Trees, etc.) are found to evolve all sorts of effects among the *animate* things; and the *animate* things are found to evolve all sorts of effects in the inanimate things." In this way, every thing has the potency to evolve everything, without losing its own essential character. And yet all things do not become manifested at one and the same time, because of the limitations of place, time, form and other circumstances.

Now, through all these Properties, manifested as well as unmanifested, there permeates a single entity which has universal as well as particular forms; and this single pervading entity is the *Object*.

For that philosopher (Bauddha) who holds that this Entity is in the form of the *Property* alone (in the form of the Idea) with no connections (being momentary), there can be no *Experience* ; Why? because according to him, the action would be done by one *Idea* (which would immediately disappear), and how could the experience resulting from that act accrue to another *Idea* as its *experience*? Secondly there would be no *remembrance*

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possible under this theory, as what has been *perceived* by one (Idea) cannot be *remembered* by another (Idea).

As a matter of fact, however, things are actually *recognised*, and this fact of *recognition* proves that there is one entity permeating through and correlated to the several Properties, which entity is actually recognised as permeating through the diverse changing Properties. From all this it follows that this Entity cannot be in the form of mere Property totally unconnected with anything.

क्रमान्यत्वं परिणामान्यत्वे हेतुः॥१५॥

Kramānyatvaṁ pariṇāmānyatve hetuḥ //15//

Sū.– 15. The diversity of sequence is the cause of the diversity of Modifications.

व्यासभाष्यम्– एकस्य धर्मिण एक एव परिणामः इति प्रसक्ते क्रमान्यत्वं परिणामान्यत्वे हेतुर्भवतीति। तद् यथा– चूर्णमृत्, पिण्डमृत्, घटमृत्, कणमृत् इति च क्रमः, यो यस्य धर्मस्य समनन्तरो धर्मः स तस्य क्रमः। पिण्डः प्रच्यवते घट उपजायते इति धर्मपरिणामक्रमः। लक्षणपरिणामक्रमो घटस्यानागतभावाद्वर्तमान-भावक्रमः। तथा पिण्डस्य वर्तमानभावादतीतभावक्रमः, नातीतस्यास्ति क्रमः, कस्मात्? पूर्वपरतायां सत्यां समनन्तरत्वम्। सा तु नास्त्यतीतस्य तस्माद् द्वयोरेव लक्षणयोः क्रमः। तथावस्थापरिणामक्रमोऽपि घटस्याभिनवस्य प्रान्ते पुराणता दृश्यते। सा च क्षणपरम्परानुपातिना क्रमेणाभिव्यज्यमाना परां व्यक्तिमापद्यत इति। धर्मलक्षणाभ्यां च विशिष्टोऽयं तृतीयः परिणामः इति। त एते क्रमाः धर्मधर्मिभेदे सति प्रतिलब्धस्वरूपाः। धर्मोऽपि धर्मी भवत्यन्यधर्मस्वरूपापेक्षयेति। यदा तु परमार्थतो धर्मिण्यभेदोपचारस्तद्द्वारेण स एवाभिधीयते धर्मस्तदायमेकत्वेनैव क्रमः प्रत्यवभासते।

Vyāsabhāṣyam– *Ekasya dharmiṇa eka eva pariṇāmaḥ iti prasakte kramānyatvaṁ pariṇāmānyatve heturbhavatīti/ tad yathā– cūrṇamṛt, piṇḍamṛt, ghaṭamṛt, kaṇamṛt itiśca kramaḥ, yo yasya dharmasya samanantaro dharmaḥ sa tasya kramaḥ/ piṇḍaḥ pracyavate ghaṭa upajāyate iti dharmapariṇāmakramaḥ/*

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lakṣaṇapariṇāmakramo ghaṭasyānāgatabhāvādvarttamānabhāvakramaḥ, tathā piṇḍasya varttamānabhāvādatītabhāvakramaḥ, nātītasyāsti kramaḥ, kasmāt? pūrvaparatāyāṁ satyāṁ samanantaratvam / sā tu nāstyatītasya, tasmād dvayoreva lakṣaṇayoḥ kramaḥ/ tathāvasthāpariṇāmakramo'pi/ ghaṭasyābhinavasya prānte purāṇatā dṛśyate/ sā ca kṣaṇaparamparānupātinā krameṇābhivyajyamānā parāṁ vyaktimāpadyata iti/ dharmalakṣaṇābhyāṁ ca viśiṣṭoyaṁ tṛtīyaḥ pariṇāmaḥ iti/ ta ete kramāḥ dharmadharmibhede sati pratilabdhasvarūpāḥ / dharmo'pi dharmī bhavatyanyadharmasvarūpāpekṣayeti / yadā tu paramārthato dharmiṇyabhedopacārastaddvāreṇa sa evābhidhīyate dharmastadāyamekatvenaiva kramaḥ pratyavabhāsate/

व्यासभाष्यम्—चित्तस्य द्वये धर्माः परिदृष्टाश्चापरिदृष्टाश्च। तत्र प्रत्ययात्मकाः परिदृष्टाः। वस्तुमात्रात्मका अपरिदृष्टाः। ते च सप्तैव भवन्ति अनुमानेन प्रापितवस्तुमात्रसद्भावाः।

निरोधधर्मसंस्कारः परिणामोऽथ जीवनम्।

चेष्टा शक्तिश्च चित्तस्य धर्मा दर्शनवर्जिताः॥१५॥

Vyāsabhāṣyam–Cittasya dvaye dharmāḥ paridṛṣṭāścāparidṛṣṭāśca/ tatra pratyayātmakāḥ paridṛṣṭāḥ, vastumātrātmakā aparidṛṣṭāḥ/ te ca saptaiva bhavanti , anumānena prāpitavastumātrasadbhāvāḥ/

nirodhadharmasaṁskārāḥ pariṇāmotha jīvanam/

ceṣṭā śaktiśca cittasya dharmā darśanavarjitāḥ //15//

Bhā.– There being an idea that "of one object there can be only one modification," in answer to this it is asserted in the *Sūtra* that as a matter of fact, *diversity in order of sequence is the cause of diversity in modification.* For instance, (in the case of the jar) the order of *sequence* (in its evolution and dissolution) is as follows : (1) Clay-dust, (2) Clay-lump, (3) Clay in the form of jar; [so much for

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evolution, (4) Clay in the shape of the potsherds (on the breaking of the jar), (5) Clay-particles (dust again, to which the potsherds are reduced). In the case of every *Property*, its 'order of sequence' is determined by what immediately follows and precedes it; *e.g.*, the 'order of sequence' among *modifications of Properties* is illustrated by the fact that the *Clay-lump* disappears and the jar (Clay in the form of the jar) appears. The 'order of sequence' in the *modification of Time* is illustrated by the fact that after the 'future' character of the jar follows its 'present' character, and the 'past' character of the *Lump* follows its 'present' character. There is no ' order of sequence' for the ' Past'; why ? because' immediate sequence' is possible only in cases where there is something *before* and *after* the thing concerned; and this is not found possible in the case of what is 'past' [there being nothing *after* it]; so that there is 'order of sequence' only in regard to the two points of time (Present and Future). Similarly, the 'order of sequence' in the *modifications of conditions* is illustrated by the fact that coining after the '*new* condition' of the jar we perceive its '*old* condition'; this 'old character' is manifested by the order of the passing moments of time; and thus this third kind of modification is different from the other two.

All these 'orders of sequence' are duly perceived only when there is distinction between the *Property* and the *object* to which the Property belongs. As a matter of fact, what is a *property* may become an object in relation to another *Property*; [e.g., the *Clay-lump*, is a property of the *Clay-dust*, and it is the object in relation to the *jar*]. Ultimately however there appears a notion of identity in regard to the *object* [when for instance we find that Primordial Matter is not the *property* of anything else, it is always an *object*], it is spoken of as the 'property' in relation to itself; in this case therefore the 'order of sequence' appears in that same identity.

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The Properties of the Mind are of two kinds– the Perceptible and the Imperceptible; the *Perceptible* properties are in the form of *Cognitions* (which are self-illumined), and the *Imperceptible* properties are in the form of the mere *object* [which are not self-illumined and hence *not perceptible*, perse, without the help of a *cognition*]. The number of these latter is *seven*, whose existence as *mere objects* is indicated by inference; these *seven* are thus enumerated in the following verse– "(1) *Inhibition* (of Functions), (2) *Merit* (and Demerit), (3) *Impression* (inferred from Memory), (4) *Modification,* (5) *Life*, (6) *Action* and (7) *Potency* ; these are those Properties of the Mind which are devoid of perceptibility ".

व्यासभाष्यम्– अतो योगिन उपात्तसर्वसाधनस्य बुभुत्सितार्थप्रतिप्रत्तये संयमस्य विषय उपक्षिप्यते–

Vyāsabhāṣyam– *Ato yogina upāttasarvasādhanasya bubhutsitārthapratiprattaye saṁyamasya viṣaya upakṣipyate.*

The *Yogin* having equipped himself with all the means (to Yoga), finds it necessary to understand certain things. For his benefit the author now proceeds to describe the object of 'Discipline' (consisting of Concentration, Meditation and Communion) :

परिणामत्रयसंयमादतीतानागतज्ञानम्॥१६॥

Pariṇāmatrayasaṁyamādatītānāgatajñānam //16//

Sū.– 16. From 'Discipline' converging upon the three modifications, follows the knowledge of the Past and the Future.

व्यासभाष्यम्–धर्मलक्षणावस्थापरिणामेषु संयमाद्योगिनां भवत्यतीतानागत-ज्ञानम्। धारणाध्यानसमाधित्रयमेकत्र संयम उक्तः। तेन परिणामत्रयं साक्षात्क्रियमाणमतीतानागतज्ञानं तेषु सम्पादयति॥१६॥

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***Vyāsabhāṣyam**–Dharmalakṣaṇāvasthāpariṇāmeṣu saṁyamādyoginām bhavatyatītānāgatajñānam/ dhāraṇādhyānasamādhitrayamekatra saṁyama uktaḥ/ tena pariṇāmatrayaṁ sākṣātkriyamāṇamatītānāgatajñānaṁ teṣu sampādayati //16//*

Bhā.– From 'Discipline' converged upon the Modifications of *Property*, *Time* and *Condition*, there follows, to Yoga-aspirants, the knowledge of the Past and the Future. It has been explained above (*Sū.* 3-4) that 'Discipline' consists in Concentration, Meditation and Communion converging upon a single substratum; when by means of this 'Discipline,' one comes to perceive the three Modifications, it brings to him the knowledge of the 'Past' and the 'Future' of those Modifications.

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्व-भूतरुतज्ञानम्॥१७॥

Śabdārthapratyayānāmitaretarādhyāsātsaṅkarastatpravibhāgasaṁyamātsarvabhūtarutajñānam //17//

Sū.– 17. Among (1) the *Word*, (2) the *Denotation* and (3) the *Conception*, there is mutual 'imposition,' and hence commingling; when 'Discipline' is converged upon the distinction among them, there follows comprehension of the cries of all living beings.

व्यासभाष्यम्–तत्र वाग्वर्णेष्वेवार्थवती। श्रोत्रं च ध्वनिपरिणाममात्रविषयम्। पदं पुनः नादानुसंहारबुद्धिनिर्ग्राह्यम् इति। वर्णा एकसमयासम्भवित्वात् परस्परनिरनुग्रहात्मानः। ते पदमसंस्पृश्यानुपस्थाप्याविर्भूतास्तिरोभूताश्चेति प्रत्येकमपदस्वरूपा उच्यन्ते। वर्णः पुनरेकैकः पदात्मा सर्वाभिधानशक्तिप्रचितः सहकारिवर्णान्तरप्रतियोगित्वाद्वैश्वरूपमिवापन्नः पूर्वश्चोत्तरेणोत्तरश्च पूर्वेण विशेषेऽवस्थापित इति। एवं बहवो वर्णाः क्रमानुरोधिनोऽर्थसंकेतेनावच्छिन्ना इयन्त एते सर्वाभिधानशक्ति-परिवृता गकारौकारविसर्जनीयाः सास्नादिमन्तमर्थं द्योतयन्तीति। तदेतेषामर्थ-सङ्केतेनावच्छिन्नानामुपसंहृतध्वनिक्रमाणां य एको बुद्धिनिर्भासस्तत्पदं

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वाचकं वाच्यस्य सङ्केत्यते। तदेकं पदमेकबुद्धिविषयमेकप्रयत्नाक्षिप्तम् अभागमक्रममवर्णं बौद्धमन्त्यवर्णप्रत्ययव्यापारोपस्थापितं परत्र प्रतिपिपादयिषया वर्णैरेवाभिधीयमानैः श्रूयमाणैश्च श्रोतृभिरनादिवाग्व्यवहारवासनानुविद्धया लोकबुद्ध्या सिद्धवत्संप्रतिपत्त्या प्रतीयते। तस्य सङ्केतबुद्धितः प्रविभागः। एतावतामेवंजातीयकोऽनुसंहार एतस्यार्थस्य वाचक इति।

Vyāsabhāṣyam–*Tatra vāgvarṇeṣvevārthatī / śrotraṁ ca dhvaniparipiṇāmamātraviṣayam/ padaṁ punaḥ nādānusaṁhārabuddhinirgrāhyam iti / varṇā eka-samayāsambhavitvāt paraspararaniranugrahātmānaḥ / te padamasaṁspṛśyānupasthāpyāvirbhūtāstirobhūtāśceti pratyekamapadasvarūpā ucyante / varṇaḥ punarekaikaḥ padātmā sarvābhidhānaśaktipracitaḥ sahakārivarṇāntarapratiyogitvādvaiśvarūpamivāpannaḥ / pūrva-ścottareṇottaraśca pūrveṇa viśeṣe´vasthāpita iti / evaṁ bahavo varṇāḥ kramānurodhino´rthasaṁketenāvacchinnā iyanta ete sarvābhidhānaśaktiparivṛtā gakāraukāravisarjanīyāḥ sāsnādimantamarthaṁ dyotayantīti / tadeteṣāmarthasaṅke-tenāvacchinnānāmupasaṁhṛtadhvanikramāṇāṁ ya eko buddhinirbhāsastatpadaṁ vācakaṁ vācyasya saṁketyate / tadekaṁ padamekabuddhiviṣayamekaprayatnākṣiptamabhāgamakramavarṇaṁ bauddhamantyavarṇapratyayavyāpāropasthāpitaṁ paratra pratipipādayiṣaya varṇairevā-bhidhīyamānaiḥ śrūyamāṇaiśca śrotṛbhiranādivāgvyavahāravā-sanānuviddhayā lokabuddhyā siddhavatsaṁ pratipattyā pratīyate / tasya saṁketabuddhitaḥ pravibhāgaḥ / etāvatāmevaṁjātīya-ko´nusaṁhāra etasyārthasya vācaka iti /*

व्यासभाष्यम्—संकेतस्तु पदपदार्थयोरितरेतराध्यासरूपः स्मृत्यात्मको योऽयं शब्दः सोऽयमर्थः, योऽर्थः स शब्द इति। एवमितरेतराध्यासरूपः संकेतो भवति। इत्येवमेते शब्दार्थप्रत्यया इतरेतराध्यासात्सङ्कीर्णाः गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानम्। य एषां प्रविभागज्ञः सः सर्ववित्।

Vyāsabhāṣyam– *Saṁketastu padapadārthayoritaretarādhyāsarūpaḥ smṛtyātmako yo´yaṁ śabdaḥ so´yamarthaḥ, yo´rthaḥ sa śabda iti / evamitaretarādhyāsarūpaḥ saṁketo bhavatī / ityevamete śabdārthapratyayā itaretarādhyāsā-*

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tsaṅkīrṇāḥ gauriti śabdo gauritypartho gauriti jñānam / ya eṣāṁ pravibhāgajñaḥ saḥ sarvavit /

व्यासभाष्यम्—सर्वपदेषु चास्ति वाक्यशक्तिः। वृक्ष इत्युक्तेऽस्तीति गम्यते। न सत्तां पदार्थो व्यभिचरतीति। तथा न ह्यसाधना क्रियास्तीति। तथा च पचतीत्युक्ते सर्वकारकाणामाक्षेपः। नियमार्थोऽनुवादः कर्त्तृकरणकर्मणां चैत्राग्नितण्डुलानामिति। दृष्टं च वाक्यार्थे पदरचनं श्रोत्रियश्छन्दोऽधीते, 'जीवति' प्राणान्धारयति। तत्र वाक्ये पदार्थाभिव्यक्तिस्ततः पदं प्रविभज्य व्याकरणीयं क्रियावाचकं कारकवाचकं वा। अन्यथा भवति अश्व अजापय इत्येवमादिषु नामाख्यातसारूप्यादनिर्ज्ञातं कथं क्रियायां कारके वा व्याक्रियेतेति। तेषां शब्दार्थप्रत्ययानां प्रविभागः। तद् यथा–श्वेतते प्रासाद इति क्रियार्थः। श्वेतः प्रासाद इति कारकार्थः शब्दः। क्रियाकारकात्मा तदर्थः प्रत्ययश्च। कस्मात्? सोऽयमित्यभिसम्बन्धादेकाकार एव प्रत्ययः सङ्केत इति। यस्तु श्वेतोऽर्थः स शब्दप्रत्ययोरालम्बनीभूतः। स हि स्वाभिरवस्थाभिर्विक्रियमाणो न शब्दसहगतो न बुद्धिसहगतः एवं शब्द एवं प्रत्ययो नेतरेतरसहगत इत्यन्यथा शब्दोऽन्यथाऽर्थोऽन्यथा प्रत्यय इति विभागः। एवं तत्प्रविभागसंयमाद्योगिनः सर्वभूतरुतज्ञानं सम्पद्यत इति॥१७॥

Vyāsabhāṣyam–*Sarvapadeṣu cāsti vākyaśaktiḥ / vṛkṣa ityukte´stīti gamyate / na sattāṁ padārtho vyabhicaratīti / tathā na hyasādhanā kriyāstīti/ tathā ca pacatītyukte sarvakārakāṇāmākṣepaḥ / niyamārtho´nuvādaḥ karttṛkaraṇa-karmaṇāṁ caitrāgnitaṇḍulānāmiti / dṛṣṭaṁ ca vākyārthe padaracanaṁ śrotriyaśchando´dhīte, 'jīvati' prāṇāndhārayati / tatra vākye padārthābhivyaktistataḥ padaṁ pravibhajya vyākaraṇīyaṁ kriyāvācakaṁ kārakavācakaṁ vā / anyathā bhavati aśvaḥ ajāpaya ityevamādiṣu nāmākhyātasārūpyādanirjñātaṁ kathaṁ kriyāyāṁ kārake vā vyākriyeteti / teṣāṁ śabdārthapratyayānāṁ pravibhāgaḥ / tad yathāśvetate prāsāda iti kriyārthaḥ / śvetaḥ prāsāda iti kārakārthaḥ, śabdaḥ / kriyākārakātmā tadarthaḥ pratyayaśca / kasmāt? so´yamityabhisambandhādekākāra eva pratyayaḥ saṅketa iti / yastu śveto´rthaḥ sa śabdapratyayorālambanībhūtaḥ / sa hi svābhiravasthā-bhirvikriyamāṇo na śabdasahagato na buddhisahagata iti / evaṁ śabda evaṁ pratyayo netaretarasahagata ityanyathā śabdo´nyathā´-*

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rtho'nyathā pratyaya iti vibhāgaḥ / evaṁ tatpravibhā-gasaṁ yamādyoginaḥ sarvabhūtarutajñānaṁ sampadyata iti //17//

Bhā.– [With a view to describing the *word* which is really *expressive*, the author starts with an exposition of the operation of speech and its objective]. The *Organ of Speech* serves the purpose of manifesting letter-sounds; the *Organ of Hearing* apprehends only the variations of Sound; the *word* is the objective of that comprehensive notion which combines within itself all the letter-sounds that have been uttered; as for the *Letters* (composing the *word*), they cannot all be uttered simultaneously, and as such, they cannot help one another, with the result that they do not affect the *word* at all and hence do not represent it; as for each of them severally, one appears only when the other has disappeared; so that each of the letters is said to be of the nature of 'not-word'. If, on the other hand, each single *Letter* (*Ga* and O, *e.g.*) constituted a *word*, then every combination of the Letters (*e.g.*, 'Go') would contain within itself the expressive potency of all the component letters (*Ga* and O); and thus each one of them along with its correlative would become almost an universal exponent [the letter '*Ga'* having at least a part of the potency of all those words that contain that letter, the letter 'O' also having the potency of the words containing that letter]; but such universal expressive potency of each of these letters becomes qualified and restricted by that of its companion; so that the several letters appearing in a definite order of sequence become circumscribed by *Convention* in the form that 'so many letters, occurring in this order, 'ga-o-ḥ= *Gauḥ*' are precluded from their universal expressive potency, and express (denote) only the particular *animal with the dewlap* (Cow). In this manner, when the order of their sounds is combined into one comprehensive Sound

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and circumscribed by Convention, the resultant of all this that presents itself to the Mind as a single entity is the *Word* which is fixed by Convention as expressive of its meaning (denotation). That is to say, this *Word* is a single entity, as it forms the object of a single comprehensive Idea (Conception), and is manifested by a single effort (on the part of the pronouncer of the word); it is cognised as one whole, and there is no separate cognition of its component letters or of their order of sequence; it appears only as a comprehensive mental concept; it is presented to consciousness by the operation of its last letter, being pronounced for the purpose of conveying the idea of the thing expressed to another person, by means of the letters that are pronounced (by the speaker) and heard by the hearers; the word (thus pronounced and heard) comes to be recognised as an accomplished medium by itself by common agreement, based upon the influence of beginningless linguistic usage. And it is entirely on the basis of *Convention* that there can be such restriction as that 'only *so many* letters are to be taken together as constituting the word expressive of *such and such* a *single object*'. As regards *Convention*, it is in the form of the *mutual* imposition of the Word and its *Denotation*, and is in the form of *Smṛtis* (works composed by sages; and it is not created by ordinary men) ; this 'mutual imposition' being in the form 'this Word is the *Denotation* and the *Denotation* is the word'.

These three, the Word, the *Denotation* and the *Conception* become *commingled*, by reason of their mutual *imposition*; there is commingling of the word 'cow,' the animal cow *denoted*, and the conception of the cow; and the man who recognises the *Distinction* among these understands everything [*i.e.*, the cries of all living beings].

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[Having established the existence of the Word as an impartite whole, the author proceeds to establish that of the Sentence also as an *impartite* whole]–

Every Word is endowed with the potency of a *sentence* [just as every letter has the potency of a Word]; for instance, when one utters the word 'tree,' what is understood is that 'the tree exists' and the reason for this lies in the fact that the denotation of a word is always concomitant with existence [as in common parlance, people always complete a sentence by adding 'is' to it]. Similarly as there can be no action without accessories bringing about that *action*,– when one utters the word 'cooks' it implies by itself in a general way all those accessory agencies that bring about the act of *cooking*, and it is only by way of reiterative specification of (1) the nominative Agent, *Caitra*, (2) the objective, *Rice*, and (3) the instrumental aid, *Fire*. In common practice we have found single words being used for conveying the sense conveyed by sentences; *e.g.*, when a man is called a *Śrotriya*, what is meant is that *he studies the Veda*, and when we use the term lives' in reference to a man, what is meant is that he is *sustaining his life*. Thus then, when a sentence comes to be pronounced, what is manifested (understood) first of all is the meaning of the words (composing that sentence) ; then each of these words has to be analysed, as to whether it denotes an *action* or an *agency*; if this is not done, then in several cases such words are used as (1) *aśvaḥ* (which may be a *verb* in the sense of 'thou wentest,' or a *noun* in the sense of the 'Horse '), or (2) *ajāpayaḥ* [which may be a verb in the sense of 'thou scaredest away (the enemies),' or a *noun* in the sense of 'the goat's milk'], where there are forms common to verbs and nouns, and it is not easily discernible (without

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due analysis) whether a certain word is to be construed as a *verb* denoting action or as a *noun* denoting an *agent*.– So that in the *case of sentences* also there has to be a differentiation of the *word, the denotation and the conception*. For instance, when the sentence used is *Śvētatē prāsādaḥ* ('the Palace *becomes white*,') the term 'Śveta' clearly expresses the action of *becoming white;* whereas the same term Śveta, when used in the sentence '*Śvētatē prāsādaḥ*', ('the palace is white '), denotes the *agent* (as qualifying the nominative word Palace'); such is the word.– the *denotation* of the same word is of the nature of both action and agent. So also is the *conception*. " How so? "Because in the actual convention bearing upon the word, in as much as all these are correlated, the *conception* is of one and the same form (of 'white') [this is the' commingling' spoken of in the Sūtra].

As a matter of fact, however the *white* object which forms the denotation of the word white, is the basis of the *word*, as also of the *conception*; but when undergoing modifications through its own various conditions, that *object* is not associated either with the word or with the *conception*. Similarly neither the *word* nor the *conception* is associated with the other. So that there is a clear distinction among these the word is distinct, the *object denoted* is distinct and the *Conception* is distinct.

When the 'Discipline' becomes converged on this *distinction*, the Yogin acquires the capacity of understanding the cries of all living beings.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम्॥१८॥

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Saṁskārasākṣātkaraṇātpūrvajātijñānam //18//

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Sū.– 18. From the direct perception of the Reactions [brought about by the converging of Discipline on them] follows the knowledge of one's previous births.

व्यासभाष्यम्— द्वये खल्वमी संस्काराः स्मृतिक्लेशहेतवो वासनारूपाः विपाकहेतवो धर्माधर्मरूपाः। ते पूर्वभवाभिसंस्कृताः परिणामचेष्टानिरोधशक्तिजीवनधर्मवदपरिदृष्टाश्चित्तधर्माः। तेषु संयमः संस्कारसाक्षात्क्रियायै समर्थः। न च देशकालनिमित्तानुभवैर्विना तेषामस्ति साक्षात्करणम्। तदित्थं संस्कारसाक्षात्करणात्पूर्वजातिज्ञानमुत्पद्यते योगिनः। परत्राप्येवमेव संस्कारसाक्षात्करणात्परजातिसंवेदनम्।

Vyāsabhāṣyam– *Dvaye khalvamī saṁskārāḥ smṛtikleśahetavo vāsanārūpāḥ vipākahetavo dharmādharmarūpāḥ / te pūrvabhavābhisaṁskṛtāḥ pariṇāmaceṣṭānirodhaśaktijīvanadharmavadaparidṛṣṭāścittadharmāḥ/ teṣu saṁyamaḥ saṁskārasākṣātkriyāyai samarthaḥ / na ca deśakālanimittānubhavairvinā teṣāmasti sākṣātkaraṇam / taditthaṁ saṁskārasākṣātkaraṇātpūrvajātijñānamutpadyate yoginaḥ / paratrāpyevameva saṁskārāsākṣā-tkaraṇātparajātisaṁvedanam /*

व्यासभाष्यम्—अत्रेदमाख्यानं श्रूयते - भगवतो जैगीषव्यस्य संस्कारसाक्षात्करणात् दशसु महासर्गेषु जन्मपरिणामक्रममनुपश्यतो विवेकजं ज्ञानं प्रादुरभवत्। अथ भगवानावट्यस्तनुधरस्तमुवाच 'दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन त्वया नरकतिर्यग्गर्भसम्भवं दुःखं सम्पश्यता देवमनुष्येषु पुनः पुनरुत्पद्यमानेन सुखदुःखयोः किमधिकमुपलब्धमि'ति? भगवन्तमावट्यं जैगीषव्य उवाच— 'दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन मया नरकतिर्यग्भवं दुःखं सम्पश्यता देवमनुष्येषु पुनः पुनरुत्पद्यमानेन यत्किञ्चिद् अनुभूतं तत्सर्वं दुःखमेव प्रत्यवैमि।' भगवानावट्य उवाच— 'यदिदमायुष्मतः प्रधानवशित्वमनुत्तमं च सन्तोषसुखं किमिदमपि दुःखपक्षे निक्षिप्तमि'ति? भगवाञ्जैगीषव्य उवाच- 'विषयसुखापेक्षयैवेदमनुत्तमं सन्तोषसुखमुक्तम्, कैवल्यापेक्षया दुःखमेव। बुद्धिसत्त्वस्यायं धर्मस्त्रिगुणः। त्रिगुणश्च प्रत्ययो हेयपक्षे न्यस्त इति। दुःखरूपस्तृष्णातन्तुस्तृष्णादुःखसन्तानापगमात्तु प्रसन्नमबाधं सर्वानुकूलं सुखमिदमुक्तमि'ति॥१८॥

Vyāsabhāṣyam– *Atredamākhyānaṁ śrūyate – bhagavato jaigīṣavyasya saṁskārasākṣātkaraṇāt daśasu mahāsargeṣu*

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janmapariṇāmakramamanupaśyato vivekajaṁ jñānaṁ prādurabhavat/ atha bhagavānāvaṭyastanudharastamuvāca 'daśasu mahāsargeṣu bhavyatvādanabhibhūtabuddhisattvena tvayā narakatiryaggarbhasambhavaṁ duḥkhaṁ sampaśyatā devamanuṣyeṣu punaḥ punarutpadyamānena sukhaduḥkhayoḥ kimadhikamupalabdhami'ti? bhagavantamāvaṭyaṁ jaigīṣavya uvāca– 'daśasu mahāsargeṣu bhavyatvādanabhi-bhūtabuddhi-sattvena mayā narakatiryagbhavaṁ duḥkhaṁ sampaśyatā devamanuṣyeṣu punaḥ punarutpadyamānena yatkiñcid anubhūtaṁ tatsarvaṁ duḥkhameva pratyavaimi/ bhagavā-nāvaṭya uvāca– 'yadidamāyuṣmataḥ pradhānavaśitvamanuttamaṁ ca santoṣasukhaṁ kimidamapi duḥkhapakṣe nikṣiptami'ti? bhagavāñjaigīṣavya uvāca– 'viṣayasukhāpekṣayaivedamanuttamaṁ santoṣasukhamuktam, kaivalyāpekṣayā duḥkhameva/ buddhisattvasyāyaṁ dharmastriguṇaḥ / triguṇaśca pratyayo heyapakṣe nyasta iti / duḥkhasvarūpastṛṣṇātantustṛṣṇāduḥkha-santānāpagamāttu prasannama-bādhaṁ sarvānukūlaṁ sukha-midamuktami'ti //18//

Bhā.– Reactions are of two kinds; (1) some are in the form of *impressions* which (when produced by cognitions) are the cause of Remembrance, and (when produced by Illusion and other Impediments) are the cause of (further) Impediments, and (2) some are in the form of Merit-Demerit, which result in fruition (in the form of Birth, Life and Experience). All these 'Reactions' are the results of previous lives, and they are 'imperceptible properties' of the Mind, just like Action, Inhibition, Potency and Life. When 'Discipline' becomes converged upon these *Reactions*, it brings about the direct perception of these; and yet this '*direct* perception' of these is not possible without some idea of their place, time and contingents (in the shape of the previous bodies and sense-organs of previous lives). Thus it is that the direct perception of the *Reactions* brings to the *Yogin the knowledge of his previous*

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births. So in regard to other persons also, the direct perception (by the *Yogin*) of their 'Reactions' brings to him the knowledge of the previous births of those other persons.

In connection with this, we have heard the following story : The revered sage *Jaigīṣavya* had acquired the direct perception of the Reactions and hence he had a clear knowledge of all the modifications during ten Great Creative Cycles, and then Discrimination discernment became manifested to him ; thereupon the revered sage Āvaṭya, 'creating a body for himself said to Jaigīṣavya– 'During all these ten Great Cycles, on account of your purity, your mind has been untrammelled, hence you have been perceiving all the suffering that is undergone in hells and in animal-bodies; and you yourself, have been born again and again in celestial and human bodies; now, as between Pleasure and Pain, which one did you experience to a greater extent?'– Jaigīṣavya thus replied to the sage Āvaṭya– 'While I was passing through the ten Great Cycles, on account of purity, my mind was untrammelled, and hence I perceived the sufferings undergone in hells and in animal-bodies; and while myself born among the divine beings and among men, whatever I experienced I regard that as *Pain* only.' Thereupon the sage Āvaṭya said– 'You, dear child, have acquired full mastery over Primordial Matter, and you have also attained unsurpassed happiness of contentment; is all this also included in the category of *Pain*? The sage Jaigīṣavya replied– What you have described as the *unsurpassed happiness of Contentment,* that is so only as compared to the pleasure derived from sense-objects; as compared to *Isolation,* however, that happiness also is only *Pain.* Because after all it is only a property of the Mind and as such it consists of the three Attributes and all that partakes of the nature of the three

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Attributes has been relegated (by the wise) to the category of 'what should be warded off'; and yet it has been spoken of as 'happiness' in the sense that the meshes of desire constitute *Pain*, and when this pain in the shape of the meshes of senses disappears, the man experiences a high degree of pleasure, clear, untrammelled and entirely agreeable.

प्रत्ययस्य परचित्तज्ञानम्॥१९॥

Pratyayasya paracittajñānam //19//

Sū– 19. From (Discipline converged on) the direct perception of Cognition, results the understanding of other people's minds.

व्यासभाष्य–प्रत्यये संयमात्प्रत्ययस्य साक्षात्करणात्ततः परचित्तज्ञानम्॥१९॥

Vyāsabhāṣyam– *Pratyaye saṁyamātpratyayasya sākṣātkaraṇāttataḥ paracittajñānam//*

Bhā– From Discipline converged on 'cognition' *i.e.*, from the direct perception of the cognition (of others), follows the understanding of other people's mind (Thought-reading).

न च तत्सालम्बनं तस्याविषयीभूतत्वात्॥२०॥

Na ca tatsālambanaṁ tasyāviṣayībhūtatvāt //20//

Sū.– 20. But that understanding does not include the substratum (of another's cognition), as such substratum does not form the object (of the Yogin's perception).

व्यासभाष्य–रक्तं प्रत्ययं जानात्यमुष्मिन्नालम्बने रक्तमिति न जानाति। परप्रत्ययस्य यदालम्बनं तद्योगिचित्तेन नालम्बनीकृतम्। परप्रत्ययमात्रं तु योगिचित्तस्य आलम्बनीभूतमिति॥२०॥

Vyāsabhāṣyam– *Raktaṁ pratyayaṁ jānātyamuṣminnā-*

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lambane raktamiti na jānāti/ parapratyayasya yadālambanaṁ tadyaogicittena nālambanīkṛtam/ parapratyayamātraṁ tu yogicittasya ālambanībhūtamiti //20/

Bhā.– The Yogin knows the mind of another person, simply as being *attached*, he does not know to what particular object it is attached. And the reason for this lies in the fact that that which is the objective substratum of the cognition of the other person is not visualised by the mind of the *Yogin*; it is only the other man's cognition (or mind) that becomes the object of (is visualised by) the mind of the *Yogin.*

NOTES

This aphorism is explained by Vijñāna Bhikṣu as a part of the Bhāṣya itself.

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशा-सम्प्रयोगेऽन्तर्द्धानम्॥ २१॥

Kāyarūpasaṁyamāt tadgrāhyaśaktistambhe cakṣuḥ-prakāśāsamprayogentarddhānam //21//

Sū.– 21. From Discipline converged upon the colour of the Body, its visibility being suspended, and its contact with occular light being severed, there follows 'Disappearance' (Invisibility of the Yogin's body).

व्यासभाष्यम्—कायस्य रूपे संयमादूपस्य या ग्राह्या शक्तिस्तां प्रतिबध्नाति। ग्राह्यशक्तिस्तम्भे सति चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानमुत्पद्यते योगिनः। एतेन शब्दाद्यन्तर्धानमुक्तं वेदितव्यम्॥ २१॥

Vyāsabhāṣyam– *Kāyasya rūpe saṁyamādrūpasya yā grāhyā śaktistāṁ pratibadhnāti/ grāhyaśaktistambhe sati cakṣuḥprakāśāsamprayogentardhānamutpadyate yoginaḥ/ etena śabdādyantardhānamuktaṁ veditavyam //21//*

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Bhā.– When Discipline is converged on the colour of the body, the visibility of that colour becomes stopped; and on this suspension of visibility, the contact of the colour with the light from other people's eyes becomes severed; and there follows the 'disappearance' of the *Yogin* [he becomes invisible]. The same should be understood to be the case with 'disappearance' (*i.e.*, imperceptibility) of the sound (*Touch, Taste* and *Odour* of the *Yogin*, following upon Discipline converged upon these).

सोपक्रमं निरुपक्रमञ्च कर्म, तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा॥२२॥

Sopakramaṁ nirupakramañca karma, tatsaṁyamādaparāntajñānamariṣṭebhyo vā//22//

Sū.– 22. 'Karmic Residuum' is (1) active and (2) inactive; from Discipline converged on these, follows the premonition of the lesser end (death); as also from portents.

व्यासभाष्यम्—आयुर्विपाकं कर्म द्विविधं सोपक्रमं निरुपक्रमं च। तत्र यथार्द्रवस्त्रं वितानितं लघीयसा कालेन शुष्येत्तथा सोपक्रमम्, यथा स तदेव सम्पिण्डितं चिरेण संशुष्येदेवं निरुपक्रमम्। यथा चाग्निः शुष्के कक्षे मुक्तो वातेन समन्ततो युक्तः क्षेपीयसा कालेन दहेत्तथा सोपक्रमम्, यथा वा स एवाग्निस्तृणराशौ क्रमतोऽवयवेषु न्यस्तश्चिरेण दहेत्तथा निरुपक्रमम्। तदैकभविकमायुष्करं कर्म द्विविधं— सोपक्रमं निरुपक्रमं च। तत्संयमादपरान्तस्य प्रायणस्य ज्ञानम्, अरिष्टेभ्यो वेति। त्रिविधमरिष्टमाध्यात्मिकमाधिभौतिकमाधिदैविकं चेति। तत्राध्यात्मिकं घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवष्टब्धे न पश्यति। तथाधिभौतिकं — यमपुरुषान्पश्यति, पितॄनतीतानकस्मात्पश्यति। तथाधिदैविकं — स्वर्गमकस्मात्सिद्धान्वापश्यति, विपरीतं वा सर्वमिति। अनेन वा जानात्यपरान्तमुपस्थितमिति॥२२॥

Vyāsabhāṣyam– *Āyurvipākaṁ karma dvividhaṁ sopakramaṁ nirupakramaṁ ca / tatra yathārdravastraṁ vitānitaṁ laghīyasā kālena śuṣyettathā sopakramam, yathā sa*

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tadeva sampiṇḍitaṁ cireṇa saṁśuṣyed evaṁ nirupakramam / yathā cāgniḥ śuṣke kakṣe mukto vātena samantato yuktaḥ kṣepīyasā kālena dahettathā sopakramam, yathā vā sa evāgnistṛṇarāśau kramatovayaveṣu nyastaścireṇa dahet tathā nirupakrama / tadaikabhavikamāyuṣkaraṁ karma dvividhaṁ– sopakramaṁ nirupakramaṁ ca / tatsaṁyamād aparāntasya prāyaṇasya jñānam, ariṣṭebhyo veti/ trividhamariṣṭamādhyātmikmādhibhautikamādhidaivikaṁ ceti/ tatrādhyātmikaṁ, ghoṣaṁ svadehe pihitakaraṇo na śṛṇoti, jyotirvā netre´vaṣṭabdhe na paśyati/ tathādhibhautikaṁ yamapuruṣānpaśyati, pitṝnatītānakasmātpaśyati / tathādhidaivikaṁ– svargamakasmātsiddhān vā paśyati, viparītaṁ vā sarvamiti/ anena vā jānātyaparāntamupasthitamiti //22//

Bhā.– ' Karmic Residuum' resulting in life is of two kinds– (1) *active* and (2) *inactive* (dormant, weak). [To illustrate these] When a wet piece of cloth is spread out, it dries up in a very short time, and in this case the force (leading to the *drying*) *is active* ; when however the wet cloth is kept bundled up, it dries up in a longer time, and in this case the force is *inactive* (dormant) ; similarly when fire is set to a heap of dry straw and air is blown on it from all sides, it burns up the straw in a very short time, in which case it is *active*; while when fire is set to a large heap of fresh grass being dropped in several parts of it, one after the other, it would burn it in a long time, and in this case it would be *inactive.*

Thus then, the 'Karmic Residuum' which brings about the one present) life of the man, is of two kinds– (1*) active* (which brings about its results quickly) and (2) *inactive* (which brings about its results slowly); and when 'Discipline' becomes converged on this, there follows *premonition* of the lesser end, *i.e.*, of *Death* [which is

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'lesser' as compared to the end of all things at universal Dissolution].

The same 'premonition of death' follows *also from Portents*; Portents are of three kinds– *internal*, *external* and *supernatural*; as an example of *internal* portent (of Death) there is the phenomenon when one does not hear any sounds within the body on closing his ears; or when, on closing his eyes, one does not see any light ; as an example of the *external portent*, is the phenomenon when one actually sees the messengers of Death, or suddenly comes face to face with his dead ancestors ; and lastly, as an example of the *supernatural Portent* is the phenomenon when all on a sudden one sees Heaven, or the Divine Beings; or the total reversal of everything (relating to the man :– sudden changes in character, disposition and the like).

From these Portents also one comes to know that Death is imminent.

मैत्र्यादिषु बलानि॥ २३॥

Maitryādiṣu balāni //23//

Sū.– 23. [From Discipline converged upon] Friendliness and the rest, there follow powers.

व्यासभाष्यम्—मैत्रीकरुणामुदितेति तिस्रो भावनाः। तत्र भूतेषु सुखितेषु मैत्रीं भावयित्वा मैत्रीबलं लभते। दुःखितेषु करुणां भावयित्वा करुणाबलं लभते। पुण्यशीलेषु मुदितां भावयित्वा मुदिताबलं लभते। भावनातः समाधिर्यः स संयमः। ततो बलान्यबन्ध्यवीर्याणि जायन्ते। पापशीलेषूपेक्षा न तु भावना। ततश्च तस्यां नास्ति समाधिरित्यतो न बलमुपेक्षातस्तत्र संयमाभावादिति॥ २३॥

Vyāsabhāṣyam–*Maitrīkaruṇāmuditeti tisro bhāvanāḥ/ tatra bhūteṣu sukhiteṣu maitrīm bhāvayitvā maitrībalaṁ*

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labhate/ duḥkhiteṣu karuṇāṁ bhāvayitvā karuṇābalaṁ labhate/ puṇyaśīleṣu muditāṁ bhāvayitvā muditābalaṁ labhate/ bhāvanātaḥ samādhiryaḥ sa saṁyamaḥ/ tato balānyabandhya-vīryāṇi jāyante/ pāpaśīleṣūpekṣā na tu bhāvanā/ tataśca tasyāṁ nāsti samādhirityato na balamupekṣātastatra saṁyamābhāvāditi //23//

Bhā.– Friendliness, Sympathy and *Complaisance* are the three feelings; if one entertains the feeling of *Friendliness* towards those who are happy, he attains the power of *friendliness* (whereby he is enabled to make people happy); if he entertains the feeling of *Sympathy* towards people in distress, he attains the power of sympathy (whereby he saves people from distress) ; if he entertains the feeling *Complaisance* towards righteous persons, he acquires the power of complaisance (whereby he acquires impartiality in all dealings with men).

In fact, it is the *Communion* following after these 'feelings' which constitutes 'Discipline,' and it is from this *Discipline* that there follow the said 'powers' in their most irresistibly effective form.

As regards sinful persons, one is neutral, and there is no *feeling* (either for or against him) hence there is no 'Communion' in this case ; hence from mere *neutrality*, no power follows; because no 'Discipline' is possible in this case.

बलेषु हस्तिबलादीनि॥ २४॥

Baleṣu hastibalādīni //24//

Sū.– 24. [From Discipline converged on] strength of various kinds, follows the strength of the elephant and other animals.

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व्यासभाष्यम्—हस्तिबले संयमाद्धस्तिबलो भवति। वैनतेयबले संयमाद् वैनतेयबलो भवति। वायुबले संयमाद् वायुबल इत्येवमादि॥ २४॥

Vyāsabhāṣyam–*Hastibale saṁyamāddhastibalo bhavati/ vainateyabale saṁyamād vainateyabalo bhavati/ vāyubale saṁyamād vāyubala ityevamādi //24//*

Bhā.– When Discipline is converged on the strength of the *elephants*, the man becomes as strong as the *elephant*; when Discipline is converged on *Garuḍa* (King of Birds), he becomes as strong as *Garuḍa*; when Discipline is converged on the strength of the wind, he becomes as strong as the wind, and so forth.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्॥ २५॥

Pravṛttyālokanyāsātsūkṣmavyavahitaviprakṛṣṭajñānam //25//

Sū.– 25. From the application of the light of the Luminous Function, follows the knowledge of minute, hidden and remote things.

व्यासभाष्यम्—ज्योतिष्मती प्रवृत्तिरुक्ता मनसः। तस्यां च आलोकस्तं योगी सूक्ष्मे वा व्यवहिते वा विप्रकृष्टे वाऽर्थे विन्यस्य तमर्थमधिगच्छति॥ २५॥

Vyāsabhāṣyam– *Jyotiṣmatī pravṛttiruktā manasaḥ/ tasyāṁ ca ālokastaṁ yogī sūkṣme vā vyavahite vā viprakṛṣṭe vārthe vinyasya tamarthamadhigacchati //25//*

Bhā.– The 'Luminous' Function of the Mind has been described above (under *Sūtra* 1, 36); when the 'light' of this Function is applied by the *Yogin* to 'minute' or 'hidden' or 'remote' things, he comes to perceive them.

भुवनज्ञानं सूर्ये संयमाद्॥ २६॥

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Bhuvanajñānaṁ sūrye saṁyamād //26//

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Sū.– 26. From Discipline converged on the Sun, follows the knowledge of the Regions.

व्यासभाष्यम्—तत्प्रस्तारः सप्तलोकाः। तत्रावीचेः प्रभृति मेरुपृष्ठं यावदित्येष भूर्लोकः। मेरुपृष्ठादारभ्याध्रुवाद् ग्रहनक्षत्रतारा विचित्रोऽन्तरिक्षलोकः। तत्परः स्वर्लोकः पञ्चविधो माहेन्द्रस्तृतीयो लोकः, चतुर्थः प्राजापत्यो महर्लोकः। त्रिविधो ब्राह्मः, तद्यथा— जनलोकस्तपोलोकः सत्यलोक इति।

Vyāsabhāṣyam–*Tatprastāraḥ saptalokāḥ / tatrāvīceḥ prabhṛti merupṛṣṭhaṁ yāvatityeṣa bhūrlokaḥ/ merupṛṣṭhādārabhyādhruvād grahanakṣatratārāvicitronṛarikṣalokaḥ / tatparaḥ svarlokaḥ pañcavidho māhendrastṛtīyo lokaḥ caturthaḥ, prājāpatyo maharlokaḥ / trividho brāhmaḥ, tadyathā– janalokastapolokaḥ satyaloka iti/*

व्यासभाष्यम्—

ब्राह्मस्त्रिभूमिको लोकः प्राजापत्यस्ततो महान्।

माहेन्द्रश्च स्वरित्युक्तो दिविताराः भुविप्रजाः।। इति संग्रह श्लोकः।

Vyāsabhāṣyam–

Brāhmastribhūmiko lokaḥ prājāpatyastato mahān/
māhendraśca svarityukto divitārā bhuviprajāḥ/
iti saṁgraha ślokaḥ/

व्यासभाष्यम्—तत्रावीचेरुपर्युपरि निविष्टाः षण्महानरकभूमयो घनसलिलानिलाकाशतमः— प्रतिष्ठाः महाकालाम्बरीषरौरवमहारौरवकालसूत्रान्धतामिस्राः। यत्र स्वकर्मोपार्जितदुःखवेदनाः प्राणिनः कष्टमायुर्दीर्घमाक्षिप्य जायन्ते। ततो महातलरसातलातलसुतलवितलतलातलपातालाख्यानि सप्त पातालानि। भूमिरियमष्टमी सप्तद्वीपा वसुमती, यस्याः सुमेरुर्मध्ये पर्वतराजः काञ्चनः। तस्य राजतवैदूर्यस्फटिकहेममणिमयानि शृङ्गाणि। तत्र वैदूर्यप्रभानुरागान्नीलोत्पलपत्रश्यामे नभसो दक्षिणो भागः। श्वेतः पूर्वः, स्वच्छः पश्चिमः, कुरुण्डकाभ उत्तरः। दक्षिणपार्श्वे चास्य जम्बूः, यतोऽयं जम्बूद्वीपः। तस्य सूर्यप्रचाराद् रात्रिन्दिवं लग्नमिव विवर्तते। तस्य नीलश्वेतशृङ्गवन्त उदीचीनास्त्रयः पर्वता द्विसहस्रायामाः।

तदन्तरेषु त्रीणि वर्षाणि नवनवयोजनसाहस्राणि रमणकं हिरण्मयमुत्तराः कुरव इति। निषधहेमकूटहिमशैला दक्षिणतो द्विसाहस्रायामाः। तदन्तरेषु त्रीणि वर्षाणि नवनवयोजनसाहस्राणि हरिवर्षं किम्पुरुषं भारतमिति। सुमेरोः प्राचीना भद्राश्वा

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माल्यवत्सीमानः। प्रतीचीनाः केतुमाला गन्धमादनसीमानः। मध्ये वर्षमिलावृतम्। तदेतद् योजनशतसाहस्रं, सुमेरोर्दिशि दिशि तदर्धेन व्यूढम्। स खल्वयं शतसाहस्रायामो जम्बूद्वीपस्ततो द्विगुणेन लवणोदधिना बलयाकृतिना वेष्टितः। ततश्च द्विगुणा द्विगुणाः शाककुशक्रौञ्चशाल्मलमगधपुष्करद्वीपाः सप्त समुद्राश्च सर्षपराशिकल्पाः सविचित्रशैलावतंसा इक्षुरससुरासर्पिदधिमण्डक्षीरस्वादूदका सप्तसमुद्रपरिवेष्टिता वलयाकृतयो लोकालोकपर्वतपरिवाराः, पञ्चाशद् योजनकोटिपरिसंख्याताः। तदेतत्सर्वं सुप्रतिष्ठितसंस्थानमण्डमध्ये व्यूढम्।

Vyāsabhāṣyam– *tatrāvīceruparyupari niviṣṭāḥ ṣaṇmahānarakabhūmayo ghanasalilānalānilākāśatamaḥpratiṣṭhāḥ mahākālāmbarīṣarauravamahārauravakālasūtrāndhatāmisrāḥ / yatra svakarmopārjitaduḥkhavedanāḥ prāṇinaḥ kaṣṭamāyurdīrghamākṣipya jāyante / tato mahātalarasātalātalasutalavitalatalātalapātālākhyāni sapta pātālāni / bhūmiriyamaṣṭamī saptadvīpā vasumatī, yasyāḥ sumerurmadhye parvatarājaḥ kāñcanaḥ/ tasya rājatavaidūryasphaṭikahemamaṇimayāni śṛṅgāṇi / tatra vaidūryaprabhānurāgānnīlotpalapatraśyāme nabhaso dakṣiṇo bhāgaḥ / śvetaḥ pūrvaḥ svacchaḥ paścimaḥ, kuruṇḍakābha uttaraḥ / dakṣiṇapārśve cāsya jambūḥ, yato 'yaṁ jambūdvīpaḥ / tasya sūryapracārādrātrindivaṁ lagnamiva vivartate / tasya nīlaśvetaśṛṅgavanta udīcīnāstrayaḥ parvatā dvisahasrāyāmāḥ /*

tadantareṣu trīṇi varṣāṇi navanavayojanasāhasrāṇi ramaṇakaṁ hiraṇmayamuttarāḥ kurava iti / niṣadhahemakūṭahimaśailā dakṣiṇato dvisāhasrāyāmāḥ / tadantareṣu trīṇi varṣāṇi navanavayojanasahasrāṇi harivarṣaṁ kimpuruṣaṁ bhāratamiti / sumeroḥ prācīnā bhadrāśvā mālyavatsīmānaḥ / pratīcīnāḥ ketumālā gandhamādanasīmānaḥ/ madhye varṣamilāvṛtam / tadetadyojanaśatasāhasraṁ, sumerordiśi diśi tadardhena vyūḍham / sa khalvayaṁ śatasāhasrāyāmo jambūdvīpastato dviguṇena lavaṇodadhinā balayākṛtinā veṣṭitaḥ / tataśca dviguṇā dviguṇāḥ śākakuśakrauñcaśālmalamagadhapuṣkaradvīpāḥ sapta samudrāśca sarṣaparāśikalpāḥ savicitraśailāvataṁsā ikṣurasasurāsarpidadhimaṇḍakṣīrasvādūdakā saptasamudrapariveṣṭitā valāyakṛtayo lokālokaparvata-

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parivārāḥ, pañcāśadyojanakoṭi parisaṁkhyātāḥ/ tadetatsarvaṁ supratiṣṭhitasaṁsthānamaṇḍamadhye vyūḍham /

व्यासभाष्यम्—अण्डं च प्रधानस्याणुरवयवो यथाकाशे खद्योत इति। तत्र पाताले जलधौ पर्वतेष्वेतेषु देवनिकाया असुरगन्धर्वकिन्नरकिम्पुरुषयक्षराक्षसभूतप्रेतपिशाचापस्मारकाप्सरोब्रह्मराक्षसकूष्माण्डविनायकाः प्रतिवसन्ति। सर्वेषु द्वीपेषु पुण्यात्मानो देवमनुष्याः । सुमेरुस्त्रिदशानामुद्यानभूमिः। तत्र मिश्रवनं नन्दनं चैत्ररथं सुमानसमित्युद्यानानि। सुधर्मा देवसभा, सुदर्शनम्पुरम्, वैजयन्तः प्रासादः। ग्रहनक्षत्रतारकास्तु ध्रुवे निबद्धाः वायुविक्षेपनियमेनोपलक्षितप्रचाराः सुमेरोरुपर्युपरि सन्निविष्टा विपरिवर्तन्ते।

Vyāsabhāṣyaṁ – Aṇḍaṁ ca pradhānasyāṇuravayavo yathākāśe khadyota iti / tatra pātāle jaladhau parvateṣveteṣu devanikāyā asuragandharvakinnarakimpuruṣayakṣarākṣasabhūpretapiśācāpasmārakāpsarobrahmarākṣasakūṣmāṇḍavinā yakāḥ prativasanti / sarveṣu dvīpeṣu puṇyātmāno devamanuṣyāḥ/ sumerustridaśānāmudyānabhūmiḥ / tatra miśravanaṁ nandanaṁ caitrarathaṁ sumānasamityudyānāni / sudharmā devasabhā, sudarśanampuram / vaijayantaḥ prāsādaḥ/ grahanakṣatratārakāstu dhruve nibaddhāḥ vāyuvikṣepaniyamenopalakṣitapracārāḥ sumeroruparyupari sanniviṣṭā viparivartante /

व्यासभाष्यम्—माहेन्द्रनिवासिनः षड् देवनिकायाः— त्रिदशाः, अग्निष्वात्ताः, याम्याः, तुषिताः, अपरिनिर्मितवशवतिनः परिनिर्मितवशवर्त्तिनश्चेति। ते सर्वे सङ्कल्पसिद्धा अणिमाद्यैश्वर्योपपन्नाः कल्पायुषो वृन्दारकाः कामभोगिनः औपपादिकदेहाः उत्तमानुकूलाभिरप्सरोभिः कृतपरिवाराः। महति लोके प्राजापत्ये पञ्चविधो देवनिकायः— कुमुदाः ऋभवः प्रतर्दनाः, अञ्जनाभाः प्रचिताभा इति। एते महाभूतवशिनो ध्यानाहाराः कल्पसहस्रायुषः।

Vyāsabhāṣyaṁ – *Māhendranivāsinaḥ ṣaḍ devanikāyāḥ– tridaśāḥ, agniṣvāttāḥ, yāmyāḥ, tuṣitāḥ, aparinirmitavaśavatinaḥ parinirmitavaśavartinaśceti / te sarve saṅkalpasiddhā aṇimādhaiśvaryopapannāḥ kalpāyuṣo vṛndārakāḥ kāmabhoginaḥ aupapādikadehāḥ uttamānukūlābhirapsarobhiḥ kṛtaparivārāḥ / mahati loke prājāpatye pañcavidho devanikāyaḥ –*

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kumudāḥ ṛbhavaḥ pratardanāḥ, añjanābhāḥ pracitābhā iti / ete mahābhūtavaśino dhyānāhārāḥ kalpasahasrāyuṣaḥ /

व्यासभाष्यम्—प्रथमे ब्रह्मणो जनलोके चतुर्विधो देवनिकायः—ब्रह्मपुरोहिताः, ब्रह्मकायिकाः, ब्रह्ममहाकायिकाः, अजरामरा इति। एते भूतेन्द्रियवशिनो द्विगुणद्विगुणोत्तरायुषः, द्वितीये तपसि लोके त्रिविधो देवनिकायः— आभास्वराः, महाभास्वराः, सत्यमहाभास्वराः इति। एते भूतेन्द्रियप्रकृतिवशिनो द्विगुणद्विगुणोत्तरायुषः, सर्वे ध्यानाहारा ऊर्ध्वरेतस ऊर्ध्वमप्रतिहतज्ञाना अधरभूमिष्वनावृतज्ञानविषयाः। तृतीये ब्रह्मणः सत्यलोके चत्वारो देवनिकायाः— अच्युताः शुद्धनिवासाः, सत्याभाः संज्ञासंज्ञिनश्चेति। अकृतभवनन्यासाः स्वप्रतिष्ठा उपर्युपरिस्थिताः प्रधानवशिनो यावत्सर्गायुषः। तत्राच्युताः सवितर्कध्यानसुखाः। शुद्धनिवासाः सविचारध्यानसुखाः। सत्याभा आनन्दमात्रध्यानसुखाः। संज्ञासंज्ञिनश्चास्मितामात्रध्यानसुखाः। तेऽपि त्रैलोक्यमध्ये प्रतितिष्ठन्ति। त एते सप्त लोकाः सर्व एव ब्रह्मलोकाः। विदेहप्रकृतिलयास्तु मोक्षपदे वर्तन्ते, न लोकमध्ये न्यस्ता इति।

Vyāsabhāṣyaṁ – *Prathame brahmaṇo janaloke caturvidho devanikāyaḥbrahmapurohitāḥ, brahmakāyikāḥ, brahmamahākāyikāḥ, ajarāmarā iti / ete bhūtendriyavaśino dviguṇadviguṇottarāyuṣaḥ/ dvitīye tapasi loke trividho devanikāyaḥ– ābhāsvarāḥ, mahābhāsvarāḥ, satyamahābhāsvarāḥ iti / ete bhūtendriyaprakṛtivaśino dviguṇadviguṇottarāyuṣaḥ, sarve dhyānāhārā ūrdhvaretasa ūrdhvamapratihatajñānā adharabhūmiṣvanāvṛtajñānaviṣayāḥ / tṛtīye brahmaṇaḥ satyaloke catvāro devanikāyāḥ– acyutāḥ śuddhanivāsāḥ, satyābhāḥ saṁjñāsaṁjñinaśceti / akṛtabhavananyāsāḥ svapratiṣṭhā uparyupari sthitāḥ pradhānavaśino yāvatsargāyuṣaḥ tatrācyutāḥ savitarkadhyā-nasukhāḥ / śuddhanivāsāḥ savicāradhyānasukhāḥ/ satyābhā ānandamātradhyānasukhāḥ / saṁjñāsaṁjñinaścāsmitāmātradhyānasukhāḥ / te´pi trailokyamadhye pratitiṣṭhanti / ta ete sapta lokāḥ sarva eva brahmalokāḥ / videhaprakṛtilayāstu mokṣapade vartante, na lokamadhye nyastā iti /*

व्यासभाष्यम्—एतद् योगिनां साक्षात्कर्तव्यं सूर्यद्वारे संयमं कृत्वा, ततोऽन्यत्रापि एवंतावदभ्यसेद्यावदिदं सर्वं दृष्टमिति॥ २६॥

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Vyāsabhāṣyaṁ– Etad yogināṁ sākṣātkartavyaṁ sūryadvāre saṁyamaṁ kṛtvā, tatonyatrāpi evaṁtāvadabhyasedyāvadidaṁ sarvaṁ dṛṣṭamiti //26//

Bhā– The details regarding the 'Regions' are as follows: There are seven regions: From Avīcī (the nethermost part of Hell) to the summit of the mount Meru is this our Earth (1) From the Meru to Dhruva (the Polar star) extends the Region of the Sky, which is studded with planets, constellations and stars (2). Above that is the Celestial Region which consists of five sub-regions (a) the *Māhendra*, Indra's Region (3) which thus becomes the *third* Region (above the Earth and the Sky); then (b) comes the second sub-region *Prājāpatya*, the region of Prajāpati, which thus is the fourth Region; next comes the three-fold *Brahmaloka,* Region of Brahmā, of which there are three seetions– (c) the *Janaloka* (productive Region) (5) (d) the *Tapoloka*, the Region of Austerities (6) lastly *(e)* the *Satyaloka*, the Region of Truth (7). These are thus described, " The three-staged *Brahmaloka*, then the great *Prājāpatyaloka*, then the *Māhendraloka*, called Heaven, then the Sky with the stars, and lastly the Earth with the various creatures." *Above* Avīcī, (the nethermost region of Hell) are the six great Hellish Regions– (1) Solid, (2) Watery, (3) Fiery, (4) Airy, (5) Ākāśic and (6) Dark,– named respectively (1) *Mahākāla*, (2) *Ambarīṣa*, (3) *Raurava*, (4) *Mahāraurava*, (5) *Kālasūtra* and (6) *Andhatāmisra*, [of these the 'solid' is the Earth] and in these regions are born many living beings with troublous lives, having earned their sufferings by their own past deeds. Below these are the seven Nether Regions named *Mahātala*, *Rasātala*, *Atala*, *Sutala*, *Vitala*, *Talātala*, and *Pātāla*. This Earth of ours consisting of the seven continents, is the *eighth*; in the centre of the Earth, lies the

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king of Mountains, the Golden Meru, with peaks of silver, sapphire, rock-crystal, gold, and gems. The Southern part of the sky here is of the colour of the petals of blue lotus, through the reflection of the colour of the Sapphire peak; the Eastern part is white, the Western part is clear (colourless), and the Northern part is of the colour of the gold-flower. On the Southern side of this mount Meru is the *Jambū* tree, whence the continent on this side is called the *Jambūdvīpa*. On account of the movement of the Sun, Night and Day keep revolving over it as if always hanging by it. To the North of Meru are three mountains 16,000 miles high, having blue and white peaks. Lying within these mountain-ranges are three countries, each 72,000 miles named *Ramaṇaka*, *Hiraṇmaya* and the *Uttarakuru*. To the South of Meru are the three Mountains– Niṣadha, Homakūṭa and Hima, extending over 16,000 miles; within these are three countries each 72,000 miles– named *Harivarṣa*, *Kiṁpuruṣa* and *Bhārata*. To the East of *Meru* are the *Bhadrāśva* mountains extending up to the *Mālyavān* mountains; and to the West are the *Ketumāla* mountains extending up to the *Gandhamādana* mountains. Within these is the country called *Ilāvarta*. Thus are 800,000 miles on each side of Meru surrounded by its half (wherefore Meru becomes their centre).

Such is the *Jambūdvīpa* extending over 800,000 miles; surrounded by the belt-like Salt-Ocean, twice its size. Then follow the other continents *Śāka, Kuśa*, *Krauñca*, *Śālmala*, *Gomedha*, and *Puṣkara*.– each twice the size of the one following it; as also the seven Oceans, all resembling a heap of rape-seed, studded with several mountains, of Sugarcane-juice, Wine, Butter, Curd, Gruel, Milk, Pure Water. Thus the seven continents, resembling so many bangles (belts) surrounded by the seven Oceans, together

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with the *Lokāloka* (visible and invisible) Mountain, reach the extent of 40,000,000,000 miles.

All this with its position fixed is contained within the 'Egg'; this *Egg* is a minute part of Primordial Matter just as the firefly is of the sky.

In the Nether Regions, in the Oceans, and in the mountains, there live *Asuras*, *Gandharvas*, *Kumāras*, *Kiṁpuruṣas*, *Yakṣas*, *Rākṣasas*, *Bhūtas*, *Pretas*, *Piśācas*, *Apasmārakas*, *Brahmarākṣasas*, *Kūṣmāṇḍas* and *Vināyakas*. In the continents there live the righteous Divine and Human beings. The Sumeru is the garden-land of Divine Beings. In this are located the gardens of Miśra, *Nandana*, *Caitraratha* and *Sumānasa*. The Assembly-room of the Divine Beings is called *Sudharmā*; their city *Sudarśana* and their palace *Vaijayanta*.

The planets and the stars are bound up with the Pole Star; their movements are indicated by the regularity of air-currents; they are located above the Meru and keep constantly revolving.

The Māhendra Region is inhabited by the six celestial tribes– *Tridaśas*, *Agniṣvāttas*, *Yāmyas*, *Tuṣitas*, *Aparinirmitavaśavartins* and *Parinirmitavaśavartins*; all these are endowed with irresistible wills and equipped with the eight Perfections of Buoyancy and the rest; their span of life extends to a *Kalpa* (one full Time-Cycle); they are highly respectable, take delight in sexual pleasures, and have bodies born without sexual intercourse; they have beautiful and loving Apsaras (celestial nymphs) for their consorts.

The Maharloka, the Region of Prajāpati, is inhabited by the five celestial tribes *Kumudas*, *Ṛbhavas*, *Pratardanas*, *Añjanābhas*, and the *Pracitābhas*. These have

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complete oontrol over the great elements; they feed upon Meditation and live for a thousand *Kalpas*. The *Janaloka*, the first Region of Brahmā, is inhabited by the four celestial tribes *Brahmapurohitas*, *Brahmakāyikas*, *Brahmamahā-kāyikas* and *Ajarāmaras*; these have complete control over material substances and the sense-organs. The *Tapoloka*, the second Region of Brahmā, is inhabited by the three celestial Tribes. *Abhāsvaras*, *Mahābhāsvaras* and *Satyamahābhāsvaras*; they have full control over the material substances, senses and Primordial Matter; the span of life of each of them is double that of the other; all these feed on Meditation, keep their semen withheld and their knowledge of the higher regions is untrammelled, and in the lower regions all things are unveiled to their view. The *Satyaloka*, the third Region of Brahmā, is inhabited by four celestial Tribes – *Acyutas*, *Śuddhanivāsas*, *Satyābhas*, and *Saṁjñāsaṁjñins*. These set up no dwellings of their own; they abide in their own bodies, living one above the other; they have full control over Primordial Matter, and live as long as the world lasts. Of these, the *Acyutas* rejoice in the bliss of 'vacillating' Meditation, the *Śuddhanivāsas* in the bliss of 'deliberative' Meditation, the *Satyābhas* in the joyous 'Meditation, and the *Saṁjñāsaṁjñins* in the bliss of the 'egoistic' Meditation. These people inhabit the three Regions [*i.e.*, they are not yet 'liberated' being still in the *concrete* stage of Meditation].

These are the seven Regions, which, in fact are 'Regions of Brahmā'.

As regards the Incorporeal Beings, and those beings who have become absorbed in Primordial Matter, these are in the state of 'Liberation,' and hence have not been located in any particular Region.

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All this becomes perceptible to the Yogin when he converges his 'Discipline' on the Sun; as also on other things; the Discipline being practised until all this becomes perceptible.

चन्द्रे ताराव्यूहज्ञानम्॥ २७॥

Candre tārāvyūhajñānam //27//

Sū.– 27. From Discipline converged on the Moon, there follows knowledge of the position of the Stars.

व्यासभाष्यम् — चन्द्रे संयमं कृत्वा ताराव्यूहं विजानीयात्॥ २७॥

Vyāsabhāṣyam– *Candre saṁyamaṁ kṛtvā tārāvyūhaṁ vijānīyāt //27//*

Bhū.– Through Discipline converged on the Moon the Yogin should know all about the position of the Stars.

ध्रुवे तद्गतिज्ञानम्॥ २८॥

Dhruve tadgatijñānam //28//

Sū.– 28. From Discipline converged on the Polar Star, there follows knowledge of their moments.

व्यासभाष्यम् — ततो ध्रुवे संयमं कृत्वा ताराणां गतिं जानीयात्। ऊर्ध्वविमानेषु कृतसंयमस्तानि जानीयात्॥ २८॥

Vyāsabhāṣyam– *Tato dhruve saṁyamaṁ kṛtvā tārāṇāṁ gatiṁ jānīyāt/ ūdhrvavimāneṣu kṛtasaṁyamastāni jānīyāt //28//*

Bha.– By Discipline converged on the Polar Star one is to know all about the movement of the stars.

Similarly by means of Discipline converged on the 'Higher Conveyances' (such as the chariot of the Sun), one comes to know all about these 'conveyances'.

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नाभिचक्रे कायव्यूहज्ञानम्॥२९॥

Nābhicakre kāyavyūhajñānam //29//

Sū.– 29. From Discipline converged on the navel-circle, there follows knowledge of the constitution of the body.

व्यासभाष्यम् — नाभिचक्रे संयमं कृत्वा कायव्यूहं विजानीयात्। वातपित्त-श्लेष्माणस्त्रयो दोषाः सन्ति। धातवः सप्त त्वग्लोहितमांसस्नाय्वस्थिमज्जाशुक्राणि पूर्वं पूर्वमेषां बाह्यमित्येष विन्यासः॥२९॥

Vyāsabhāṣyam– *Nābhicakre saṁyamaṁ kṛtvā kāyavyūhaṁ vijānīyāt/ vātapittaśleṣmāṇastrayo doṣāḥ santi/ dhātavaḥ sapta tvaglohitamāṁsasnāyvasthimajjāśukrāṇi pūrvaṁ pūrvameṣāṁ bāhyamityeṣa vinyāsaḥ //29//*

Bhā.– By (means of Discipline converged on) the navel-circle, one comes to know the constitution of the body. The body contains the three humours *Wind*, *Bile* and *Phlegm*; and there are seven essential constituents– *skin, blood, flesh, sinews, bone, marrow* and *semen,* these being named in order of externality (the most external being placed first). This is the 'constitution of the body'.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः॥३०॥

Kaṇṭhakūpe kṣutpipāsānivṛttiḥ //30//

Sū.– 30. From Discipline converged on the throat-pit, follows the cessation of hunger and thirst.

व्यासभाष्यम् — जिह्वाया अधस्तात्तन्तुः। ततोऽधस्तात्कण्ठः। ततोऽधस्तात् कूपः। तत्र संयमात्क्षुत्पिपासे न बाधेते॥३०॥

Vyāsabhāṣyam– *Jihvāyā adhastāttantuḥ/ tatodhastā-tkaṇṭhaḥ/ tato´dhastāt kūpaḥ/ tatra saṁyamāt-kṣutpipāse na bādhete //30//*

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Bhā.– Below the tongue there is a string-like vein; under this lies the throat, below which is the *pit*; and through Discipline converged on this *pit*, the Yogin is no longer troubled by Hunger and Thirst.

कूर्मनाड्यां स्थैर्यम्॥३१॥

Kūrmanāḍyāṁ sthairyam //31//

Sū.– 31. (From converging Discipline) on the *Tortoise-artery*, follows steadiness.

व्यासभाष्यम् –कपादध उरसि कूर्माकारा नाडी। तस्यां कृतसंयमः स्थिरपदं लभते। यथा– सर्पो गोधा वेति॥३१॥

Vyāsabhāṣyam– *kapādadha urasi kūrmākārā nāḍī/ tasyāṁ kṛtasaṁyamaḥ sthirapadaṁ labhate/ yathā – sarpo godhā veti //31//*

Bhā.– Below the above-mentioned 'pit' there is an artery of the shape of a tortoise; by converging his Disipliue on this, the Yogin secures a steady position.

The 'Tortoise-Artery' resembles in shape the alligator or the coiled snake.

मूर्द्धज्योतिषि सिद्धदर्शनम्॥३२॥

Mūrddhajyotiṣi siddhadarśanam //32//

Sū.– 32. (From converging the Discipline) on the coronal light there follows vision of the Perfect Ones.

व्यासभाष्यम् – शिरःकपालेऽन्तश्छिद्रं प्रभास्वरं ज्योतिः। तत्र संयमात् सिद्धानां द्यावापृथिव्योरन्तरालचारिणां दर्शनम्॥३२॥

Vyāsabhāṣyam– *Śiraḥkapālentaśchidraṁ prabhāsvaraṁ jyotiḥ/ tatra saṁyamāt siddhānāṁ dyāvāpṛthivyorantarālacāriṇāṁ darśanam //32//*

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Bhā.– Under the skull there is a hole, effulgent with light; by converging his Discipline on this, the Yogin obtains the vision of the Perfect Ones, who move about in the regions between the Earth and Heaven.

प्रातिभाद्वा सर्वम्॥३३॥

Prātibhādvā sarvam //33//

Sū.– 33. Or, from (Discipline pertaining to) Intuition, every-thing.

व्यासभाष्यम् — प्रातिभं नाम तारकम्। तद्विवेकजस्य ज्ञानस्य पूर्वरूपम्। यथोदये प्रभा भास्करस्य। तेन वा सर्वमेव जानाति योगी प्रातिभस्य ज्ञानस्योत्पत्ताविति॥३३॥

Vyāsabhāṣyam– *Prātibhaṁ nāma tārakam/ tadvivekajasya jñānasya pūrvarūpam/ yathodaye prabhā bhāskarasya/ tena vā sarvameva jānāti yogī prātibhasya jñānasyotpattāviti //33//*

Bhā.– Intuition is the emancipator, it is the forerunner of discriminative Discernment, as the Dawn is of Sunrise. On the appearing of intuitional insight, the Yogin comes to know everything.

हृदये चित्तसंविद्॥३४॥

Hṛdaye cittasaṁvid //34//

Sū.– 34. From Discipline converged on the heart, follows perception of the Mind.

व्यासभाष्यम् —यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, तत्र विज्ञानम्। तस्मिन् संयमाच्चित्तसंविद्॥३४॥

Vyāsabhāṣyam– *Yadidamasmin brahmapure daharaṁ puṇḍarīkaṁ veśma, tatra vijñānam/ tasmin saṁyamāccitt-asaṁvid //34//*

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Bhā.– In this 'city of Brahman' (the body) there is a pit, resembling the lotus, wherein abides cognition (Mind). When Discipline is converged on this, there follows perception of the Mind.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्, स्वार्थसंयमात् पुरुषज्ञानम्॥ ३५॥

Sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthatvāt, svārthasaṁyamāt puruṣajñānam //35//

Sū.– 35. 'Experience' consists in the undifferentiated conception of the *Sattva-Attribute* and the Spirit, which are really entirely distinct from one another; in as much as [the Sattva Attribute is] subservient to another's purpose, the conception of the Spirit by itself alone [must be distinct from that of the Attribute]; when 'Discipline' is converged on this distinct conception of the Spirit by itself, there follows the true knowledge of the Spirit.

व्यासभाष्यम् — बुद्धिसत्त्वं प्रख्याशीलं समानसत्त्वोपनिबन्धने रजस्तमसी वशीकृत्य सत्त्वपुरुषान्यतापत्ययेन परिणतम्। तस्माच्च सत्त्वात्परिणामिनोऽत्यन्तविधर्मा विशुद्धोऽन्यश्चितिमात्ररूपः पुरुषः। तयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः पुरुषस्य, दर्शितविषयत्वात्। स भोगप्रत्ययः सत्त्वस्य परार्थत्वात् दृश्यः। यस्तु तस्माद्विशिष्टश्चितिमात्ररूपोऽन्यः पौरुषेयः प्रत्ययस्तत्र संयमात् पुरुषविषया प्रज्ञा जायते। न च पुरुषप्रत्ययेन बुद्धिसत्त्वात्मना पुरुषो दृश्यते। पुरुष एव तं प्रत्ययं स्वात्मावलम्बनं पश्यति। तथा ह्युक्तम्— 'विज्ञातारमरे केन विजानीयाद्' (बृ. २/४/१४) इति॥ ३५॥

Vyāsabhāṣyam– *Buddhisattvaṁ prakhyāśīlaṁ samānasattvopanibandhane rajastamasī vaśīkṛtya sattvapuruṣānyatāpratyayena pariṇatam/ tasmācca sattvātpariṇāminotyantavidharmā viśuddhonyaścitimātrarūpaḥ puruṣaḥ/ tayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ puruṣasya, darśitaviṣayatvāt/ sa bhogapratyayaḥ sattvasya parārthatvāt dṛśyaḥ/ yastu*

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tasmād viśiṣṭaścitimātrarūponyaḥ pauruṣeyaḥ pratyayastatra saṁyamātpuruṣaviṣayā prajñā jāyate/ na ca puruṣapratyayena buddhisattvātmanā puruṣo dṛśyate/ puruṣa eva taṁ pratyayaṁ svātmāvalambanaṁ paśyati/ tathāhyuktam– 'vijñātāramare kena vijānīyād' (Bṛhadāraṇyaka Upaniṣad. 2/4/14) iti //35//

Bhā.– The *Sattva-Attribute*, as constituting the Mind, having subjugated the *Rajas* and *Tamas* attributes which are equally concomitant with it, it develops into the form of discrimination between Matter and Spirit; even from the *Sattva-Attribute* thus developed [to say nothing of the Attribute in its normal mixed up condition], the Spirit is entirely dissimilar and distinct, in as much as it is pure and is of the nature of pure sentience. When there is an *undifferentiated conception* of these two, *which are really entirely distinct* from one another, this is what is meant by the *Experience* of the Spirit'; in as much as all objects (experienced) are presented to the Spirit (by Matter and its Attributes). And in as much as the *Sttva-Attribute* (*constituting Matter*) is subservient to *another's purpose*, this *Experience* (as brought about by that Attribute) is what *is to be seen* (perceived, enjoyed, by the Spirit). Entirely distinct from this is the Spirit's conception of itself, in the form of pure *sentience*. When 'Discipline' is converged upon this latter conception, there appears the true knowledge of Spirit. As a matter of fact (when the conception of the Spirit appears), it is not that, by its own effort, the Spirit is perceived by itself in the form of the *Sattva-Attribute* of the Mind [as is the case with all other conceptions and notions and experiences]; what happens is that the Spirit cognises the conception of itself within itself. This is what has been spoken of in the Upaniṣdic text – "By what means, verily, could one know the Knower himself!"

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ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते॥ ३६॥

Tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante//36//

Sū.– 36. Thence proceed (abnormal) Intuitional, Auditory, Tactile, Visual, Gustatory and Olfactory perceptions.

व्यासभाष्यम् –प्रातिभात्सूक्ष्मव्यवहितविप्रकृष्टातीतानागतज्ञानम्। श्रावणाद्दिव्यशश्रवणम्। वेदनाद्दिव्यस्पर्शाधिगमः। आदर्शाद्दिव्यरूपसंवित्। आस्वादाद्दिव्यरससंवित्। वार्तातो दिव्यगन्धविज्ञानमित्येतानि नित्यं जायन्ते॥ ३६॥

Vyāsabhāṣyam– *Prātibhātsūkṣmavyavahitaviprakṛṣṭātītānāgatajñānam/ śrāvaṇāddivyaśabdaśravaṇam/ vedanāddivyasparśādhigamaḥ/ ādarśāddivyarūpasaṁvit/ āsvādāddivyarasasaṁvit/ vārtāto divyagandhavijñānamityetāni nityaṁ jāyante //36//*

Bhā.– From *intuitional perception* proceeds the cognition of the subtile, hidden, remote, past and future objects; from *auditory perception* proceeds the hearing of supernatural sounds; from *tactile perception*, proceeds the cognition of supernatural touch; from *visual perception*, proceeds the cognition of supernatural colour; from *gustatory perception* proceeds the cognition of supernatural taste, and from *olfactory perception* proceeds the cognition of supernatural odour; all these continue to appear constantly. [These names 'Intuitional' and the rest are purely technical. They proceed from the ordinary organs of perception as helped by the virtues of Yogic practices].

ते समाधावुपसर्गा व्युत्थाने सिद्धयः॥ ३७॥

Te samādhāvupasargā vyutthāne siddhayaḥ //37//

Sū.– 37. These are obstacles in (the way of) Communion; but perfections in the 'distracted state'.

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व्यासभाष्यम् —ते प्रातिभादयः समाहितचित्तस्योत्पद्यमाना उपसर्गाः, तद्दर्शनप्रत्यनीकत्वात्। व्युत्थितचित्तस्योत्पद्यमानाः सिद्धयः॥३७॥

Vyāsabhāṣyam– *te prātibhādayaḥ samāhitacittasyotpadyamānā upasargāḥ, taddarśanapratyanīkatvāt/ vyutthitacittasyotpadyamānāḥ siddhayaḥ //37//*

Bhā.– These– *i.e.*, intuitional and other abnormal Perceptions – appearing in the 'composed' Mind, become 'obstacles'; as they obstruct the clear perception (of the Spirit) by the Mind. But when they come to men with their Minds still in the 'distracted' state, they are so many 'perfections' (Powers).

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः॥३८॥

Bandhakāraṇaśaithilyātpracārasaṁvedanācca cittasya paraśarīrāveśaḥ//38//

Sū.– 38. From the relaxation of the cause of bondage, and from the knowledge of the passing of the Mind– (proceeds) the Mind's capacity to enter the body of other persons.

व्यासभाष्यम् —लोलीभूतस्य मनसोऽप्रतिष्ठस्य शरीरे कर्माशयवशाद् बन्धः प्रतिष्ठेत्यर्थः। तस्य कर्मणो बन्धकारणस्य शैथिल्यं समाधिबलाद् भवति, प्रचारसंवेदनं च चित्तस्य समाधिजमेव। कर्मबन्धक्षयात्स्वचित्तस्य प्रचारसंवेदनाच्च योगी चित्तं स्वशरीरान्निष्कृष्य शरीरान्तरेषु निक्षिपति। निक्षिप्तं चित्तं च इन्द्रियाण्यनुपतन्ति। यथा— मधुकरराजानं मक्षिका उत्पतन्तमनूत्पतन्ति निविशमानमनुनिविशन्ते तथेन्द्रियाणि परशरीरावेशे चित्तमनुविधीयन्त इति॥३८॥

Vyāsabhāṣyam– *Lolībhūtasya manasopratiṣṭhasya śarīre karmāśayavaśād bandhaḥ pratiṣṭhetyarthaḥ/ tasya karmaṇo bandhakāraṇasya śaithilyaṁ samādhibalād bhavati, pracārasaṁvedanaṁca cittasya samādhijameva/ karmabandhakṣayātsvacittasya pracārasaṁvedanācca yogī cittaṁ*

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svaśarīrānniṣkṛṣya śarīrāntareṣu nikṣipati/ nikṣiptaṁ cittaṁ ca indriyāṇyanupatanti/ yathā – madhukararājānaṁ makṣikā utpatasntamanūtpatanti niviśamānamanuniviśante tathendriyāṇi paraśarīrāveśe cittamanuvidhīyanta iti //38//

Bhā.– (a) Of the fickle and unsteady Mind, the confinement in one body is due to the force of 'Karmic Residua'. The *relaxation* of this 'Karmic Residua which is the cause of bondage, is brought about by the force of 'Discipline' (as consisting in Concentration, Meditation and Communion). (b) *The knowledge* of the *passing* of the Mind also is brought about by Discipline. On the decay of the 'Karmic Residua' and on the appearance of *knowledge of the passing* of his own Mind, the Yogin extracts his Mind from his own body and transfers it into other bodies; and when the Mind has been thus transferred, it is followed by the sense-organs; just as the bees follow their chief both when flying out and flying in, so the Mind entering into another body is followed by the sense-organs.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च॥३९॥

Udānajayājjalapaṅkakaṇṭakādiṣvasaṅga utkrāntiśca //39//

Sū.– 39. From the control of the Udāna Breath, there follows non-obstruction by water, mud, thorns and the like,– and also 'ascension'.

व्यासभाष्यम् –समस्तेन्द्रियवृत्तिः प्राणादिलक्षणा जीवनम्। तस्य क्रिया पञ्चतयी। प्राणो मुखनासिकागतिराहृदयवृत्तिः। समं नयनात्समानश्चानाभिवृत्तिः। अपनयनादपान आपादतलवृत्तिः। उन्नयनादुदान आशिरोवृत्तिः। व्यापी व्यान इति। तेषां प्रधानं प्राणः। उदानजयाज्जलपङ्ककण्टकादिष्यसङ्गः, उत्क्रान्तिश्च प्रयाणकाले भवति। तां वशित्वेन प्रतिपद्यते॥३९॥

Vyāsabhāṣyam– *Samastendriyavṛttiḥ prāṇādilakṣaṇā jīvanam/ tasya kriyā pañcatayī/ prāṇo mukhanāsikā-gatirāhṛdayavṛttiḥ/ samaṁ nayanātsamānaścānābhivṛttiḥ/ apanayanā-*

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dapāna āpādatalāvṛttiḥ/ unnayanādudāna ūrdhvavṛttiḥ/ vyāpī vyāna iti/ teṣāṁ pradhānaṁ prāṇaḥ/ udānajayājjala-paṅkakaṇṭakādiṣvasaṅgaḥ, utkrāntiśca prayāṇakāle bhavati/ tāṁ vaśitvena pratipadyate //39//

Bhā.– The functioning of all the sense-organs, as indicated by the life-breath (*Prāṇa*) and the rest, constitutes Life, the act of living. The operation of this Life is fivefold: (1) The *Prāṇa*, Breath proceeding by the mouth and the nostrils and reaching down to the Heart; (2) the *Samāna*, Breath extending down to the navel, so called from its *levelling* effect; (3) the *Apāna,* Breath extending down to the soles of the feet, so called from its function of *expelling* (taking down); (4) the *Udāna*, Breath extending up to the head, so called from its function of *raising up*; (5) the *Vyāna*, Breath pervading all over the body. Of these, *Prāṇa* is the most important.

When the *Udāna* Breath is controlled, *there follows non-obstruction* by water, mud, thorns, etc. ; and also *ascension*, on death, by virtue of which the man's Spirit passes out by the 'Luminous' and other desirable paths. This accrues to the man by virtue of his having controlled (the *Udāna*-Breath).

समानजयाज्ज्वलनम्॥४०॥

Samānajayājjvalanam //40//

Sū.– 40. From control of *Samāna* follows effulgence.

व्यासभाष्यम् — जितसमानस्तेजस उपध्मानं कृत्वा ज्वलति॥४०॥

Vyāsabhāṣyam– *Jitasamānastejasa upadhmānaṁ kṛtvā jvalati //40//*

Bhā.– When one has subdued the *Samāna* Breath, he enlivens the fire within his own body, and thereby becomes effulgent.

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श्रोत्राकाशयोः सम्बन्धसंयमाद् दिव्यं श्रोत्रम्॥४१॥

Śrotrākāśayoḥ sambandhasaṁyamād divyaṁ śrotram //41//

Sū.– 41. From Discipline converged on the relation between the Auditory organ and *Ākāsha*, there follows supernatural organ of Audition.

व्यासभाष्यम् — सर्वश्रोत्राणामाकाशं प्रतिष्ठा सर्वशब्दानां च। यथोक्तम् 'तुल्यदेशश्रवणानामेकदेशश्रुतित्वं सर्वेषां भवति'ति, तच्चैतदाकाशस्य लिङ्गम् अनावरणं चोक्तम्। तथामूर्त्तस्यानावरणदर्शनाद्विभुत्वमपि प्रख्यातमाकाशस्य। शब्दग्रहणानुमितं श्रोत्रम्। बधिराबधिरयोरेकः शब्दं गृह्णात्यपरो न गृह्णातीति, तस्माच्छ्रोत्रमेव शब्दविषयम्। श्रोत्राकाशयोः सम्बन्धे कृतसंयमस्य योगिनो दिव्यं श्रोत्रं प्रवर्तते॥४१॥

Vyāsabhāṣyam– *Sarvaśrotrāṇāmākāśaṁ pratiṣṭhā sarvaśabdānāṁ ca/ yathoktam 'tulyadeśaśravaṇānāmekadeśaśrutitvaṁ sarveṣāṁ bhavatī'ti, taccaitadākāśasya liṅgam anāvaraṇaṁ coktam/ tathāmūrttasyānāvaraṇadarśanād vibhutvamapi prakhyātamākāśasya/ śabdagrahaṇānumitaṁ śrotram/ badhirābadhirayorekaḥ śabdaṁ gṛhṇātyaparo na gṛhṇātīti, tasmācchrotrameva śabdaviṣayam/ śrotrākāśayoḥ sambandhe kṛtasaṁyamasya yogino divyaṁ śrotraṁ pravartate //41//*

Bhā.– All Auditory Organs, as also all Sound, have their abidance (substratum) in *Ākāśa*; as has been declared : "All persons, having their Auditory organs extending over equal areas (in the shape of *Ākāśa*, the substratum of all auditory organs), have one and the same sphere of audition"– (*Pañcaśikha*); this fact of the sphere of the audition of all men being one and the same is what indicates the existence of *Ākāśa* (as the substratum of that audition). 'Absence of cover' also is another indicative of *Ākāśa*; when it is found that what is not solid cannot be covered, it becomes established that *Ākāśa* is *all-pervading* also. As for the *organ of hearing*, its existence is inferred from the perception of sound; as between two persons, one

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of whom is deaf and the other not-deaf, one (the latter) perceives sound, while the other does not; from which it follows that what brings about the perception of sound is the *auditory organ* [which is present in the case of the man who is not deaf, and absent in the other, who is deaf].

When 'Discipline' is converged by the Yogin upon the relation of *Ākāśa* with this Auditory Organ, he secures an auditory organ which is supernatural (capable of bringing about the hearing of supernatural sounds). [The same thing occurs in the case of the other organs also, the Discipline converged on the relation between the *Tactile Organ* and *Air*, makes the Tactile organ supernatural, Discipline converged on the relation between the *Visual Organ* and *Fire*, makes the Visual organ supernatural, Discipline converged on the relation between the Gustatory organ and *Water* makes the Gustatory organ supernatural, and Discipline converged on the relation between the Olfactory organ and *Earth* makes the Olfactory organ supernatural, says Vācaspati.]

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्॥४२॥

Kāyākāśayoḥ sambandhasaṁyamāllaghutūlasamāpatteścākāśagamanam//42//

Sū.– 42. From Discipline converged on the relation between Body and *Ākāśa*, as also from the 'coalescence' (of the Mind resulting from Discipline converged) upon buoyant Cotton, there follows the capacity to pass through *Ākāśa* (Space).

व्यासभाष्यम् —यत्र कायस्तत्राकाशं तस्यावकाशदानात्कायस्य, तेन सम्बन्धः प्राप्तिः। तत्र कृतसंयमो जित्वा तस्य सम्बन्धं लघुषु तूलादिष्वापरमाणुभ्यः समापत्तिं
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लब्ध्वा जितसम्बन्धो लघुः। लघुत्वाच्च जले पादाभ्यां विहरति, ततस्तूर्णनाभितन्तुमात्रे विहृत्य रश्मिषु विहरति, ततो यथेष्टमाकाशगतिरस्य भवतीति॥४२॥

Vyāsabhāṣyam– *Yatra kāyastatrākāśaṁ tasyāvakāśadānātkāyasya, tena sambandhaḥ prāptiḥ/ tatra kṛtasaṁyamo jitvā tatsambandhaṁ laghuṣu tūlādiṣvāparamāṇubhyaḥ samāpattiṁ labdhvā jitasambandho laghuḥ/ laghutvācca jale pādābhyāṁ viharati, tatastūrṇanābhitantumātre vihṛtya raśmiṣu viharati, tato yatheṣṭamākāśagatirasya bhavatīti //42//*

Bhā.– Wherever there is body, there is also *Ākāśa*, which is what provides room for the Body; this is the *relation connection* between the two; when the *Yogin* converges his 'Discipline' on this connection, and thereby obtains control over it, he becomes able to roam about in space as he wishes. Similarly, when be secures the 'coalescence of the Mind' over such buoyant things as Cotton, down to Atoms, [by means of Discipline converged on these], he secures control over their connection (with *Ākāśa*) and himself becomes buoyant; and by virtue of this *buoyancy*, he passes through water on foot, and also having roamed through the spider's web, he roams about among the Sun's rays, whence he is enabled to roam about in *Ākāśa*, as he chooses.

बहिरकल्पिता वृत्तिर्महाविदेहा, ततः प्रकाशावरणक्षयः॥४३॥

Bahirakalpitā vṛttirmahāvidehā, tataḥ prakāśāvaraṇakṣayaḥ//

Sū.– 43. When the function (of the Mind) is 'not assumed,' it becomes the 'Great Incorporeal (Function)'; thence follows the falling off of the veil over Illumination.

व्यासभाष्यम् –शरीराद् बहिर्मनसो वृत्तिलाभो विदेहा नाम धारणा। सा यदि शरीरप्रतिष्ठस्य मनसो बहिर्वृत्तिमात्रेण भवति सा कल्पितेत्युच्यते। या तु शरीरनिरपेक्षा

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बहिर्भूतस्यैव मनसो बहिर्वृत्तिः सा खल्वकल्पिता। तत्र कल्पितया साधयत्यकल्पितां महाविदेहामिति, यया परशरीराण्याविशन्ति योगिनः। ततश्च धारणातः प्रकाशात्मनो बुद्धिसत्त्वस्य यदावरणं क्लेशकर्मविपाकत्रयं रजस्तमोमूलं तस्य च क्षयो भवति॥४३॥

Vyāsabhāṣyam– *Śarīrād bahirmanaso vṛttilābho videhā nāma dhāraṇā/ sā yadi śarīrapratiṣṭhasya manaso bahirvṛttimātreṇa bhavati sā kalpitetyucyate/ yā tu śarīranirapekṣā bahirbhūtasyaiva manaso bahirvṛttiḥ sā khalvakalpitā/ tatra kalpitayā sādhayatyakalpitāṁ mahāvidehāmiti, yayā paraśarīrāṇyāviśanti yoginaḥ/ tataśca dhāraṇātaḥ prakāśātmano buddhisattvasya yadāvaraṇaṁ kleśakarmavipākatrayaṁ rajastamomūlaṁ tasya ca kṣayo bhavati //43//*

Bhā.– When the Mind is enabled to function outside the body, it is that form of the 'application of the Mind' which is called Incorporeal' (*psychical*). When such functioning happens while the Mind is still within the body, and it is only the *functioning* that takes place outside, then it is said to be 'assumed'; when, however, the functioning takes place while the Mind also is outside the Body, and hence independent of it, then it is said to be *not assumed*; this latter functioning, which is *not assumed* is secured through the former which is assumed'; and the 'not assumed' Function is called the 'Great Incorporeal' (Highly Psychical, as distinguished from the simple *Incorporeal* or *Psychical*). It is by means of this 'Highly Psychical' functioning that Yogins enter the bodies of other persons. When this functioning has been secured, there follows the falling off of that veil which covers (obscures) the *Sattva-Attribute* of the Mind, which is of the nature of *illunmination*, the 'veil' consisting of the three factors– *Impediments*, *Actions* and *Fruition*, and having its roots in the Attributes of *Rajas* and *Tamas*. [After this the Mind of

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the Yogin is able to go about everywhere and apprehend every thing.]

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः॥४४॥

Sthūlasvarūpasūkṣmānvayārthavattvasaṁyamād bhūtajayaḥ//

Sū.– 44. From Discipline converged upon (1) the Gross, (2) the Essential, (3) the Subtile, (4) the Immanent and (5) the Effective forms of (things), there follows 'mastery over material substances'.

व्यासभाष्यम् — तत्र पार्थिवाद्याः शब्दादयो विशेषाः सहाकारादिभिर्धर्मैः स्थूलशब्देन परिभाषिताः। एतद् भूतानां प्रथमं रूपम्। द्वितीयं रूपं स्वसामान्यम्। मूर्त्तिर्भूमिः, स्नेहो जलम्, वह्निरुष्णता, वायुः प्रणामी, सर्वतोगतिराकाश इत्येतत्स्वरूपशब्देनोच्यते। अस्य सामान्यस्य शब्दादयो विशेषाः। तथा चोक्तम् — 'एकजातिसमन्वितानामेषां धर्ममात्रव्यावृत्तिरि'ति सामान्यविशेषसमुदायोऽत्र द्रव्यम्।

Vyāsabhāṣyam– *Tatra pārthivādyāḥ śabdādayo viśeṣāḥ sahākārādibhirdharmaiḥ sthūlaśabdena paribhāṣitāḥ/ etad bhūtānāṁ prathamaṁ rūpam/ dvitīyaṁ rūpaṁ svasāmānyam / mūrttirbhūmiḥ, sneho jalam, vahniruṣṇatā, vāyuḥ, praṇāmī, sarvatogatirākāśa ityetatsvarūpaśabdenocyate/ asya sāmānyasya śabdādayo viśeṣāḥ/ tathā coktam – 'ekajātisamanvitānāmeṣāṁ dharmamātravyāvṛttiri'ti'/ sāmānyaviśeṣasamudāyo'tra dravyam /*

व्यासभाष्यम् — द्विष्ठो हि समूहः प्रत्यस्तमितभेदावयवानुगतः शरीरं वृक्षो यूथं वनमिति शब्देनोपात्तभेदावयवानुगतः समूहः उभये देवमनुष्याः। समूहस्य देवा एको भागो मनुष्या द्वितीयो भागस्ताभ्यामेवाभिधीयते समूहः। स च भेदाभेदविवक्षितः, आम्राणां वनं ब्राह्मणानां संघः, आम्रवनं ब्राह्मणसंघ इति।

Vyāsabhāṣyam– *Dviṣṭho hi samūhaḥ pratyastamitabhedāvayavānugataḥ śarīraṁ vṛkṣo yūthaṁ vanamiti, śabdenopāttabhedāvayavānugataḥ samūhaḥ ubhaye devamanuṣyāḥ/ samūhasya devā eko bhāgo manuṣyā dvitīyo bhāgatābhyāmevābhidhīyate samūhaḥ/ sa ca bhedābhe-*

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davivakṣitaḥ, āmrāṇāṁ vanam brāhmaṇānāṁ saṁghaḥ, āmravaṇaṁ brāhmaṇasaṁgha iti/

व्यासभाष्यम् — स पुनर्द्विविधो युतसिद्धावयवोऽयुतसिद्धावयवश्च। युतसिद्धावयवः समूहो वनं सङ्घ इति, अयुतसिद्धावयवः संघातः शरीरं वृक्षः परमाणुरिति। अयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिति पतञ्जलिः। एतत्स्वरूपमित्युक्तम्। अथ किमेषां सूक्ष्मरूपम्? तन्मात्रं भूतकारणम्, तस्यैकोऽवयवः परमाणुः सामान्यविशेषात्मायुतसिद्धावयवभेदानुगतः समुदाय इत्येवं सर्वतन्मात्राण्येतत्तृतीयम्।

Vyāsabhāṣyam – *sa punardvividho yutasiddhāvayavo-yutasiddhāvayavaśca/ yutasiddhāvayavaḥ samūho vanaṁ saṁgha iti, ayutasiddhāvayavaḥ saṁghātaḥ śarīraṁ vṛkṣaḥ paramāṇuriti/ ayutasiddhāvayavabhedānugataḥ samūho dravyamiti patañjaliḥ/ etatsvarūpamityuktam/ atha kimeṣāṁ sūkṣmarūpam? tanmātraṁ bhūtakāraṇam, tasyaiko'vayavaḥ paramāṇuḥ sāmānyaviśeṣātmāyutasiddhāvayavabhedānugataḥ samudāya ityevaṁ sarvàtanmātrāṇyetattṛtīyam/*

व्यासभाष्यम् —अथ भूतानां चतुर्थं रूपं ख्यातिक्रियास्थितिशीला गुणाः कार्यस्वभावानुपातिनोऽन्वयशब्देनोक्ताः। अथैषां पञ्चमं रूपमर्थवत्त्वम्। भोगापवर्गार्थता गुणेष्वेवान्वयिनी। गुणाः तन्मात्रभूतभौतिकेष्विति सर्वमर्थवत्। तेष्विदानीम्भूतेषु पञ्चसु पञ्चरूपेषु संयमात्तस्य तस्य रूपस्य स्वरूपदर्शनं जयश्च प्रादुर्भवति। तत्र पंचभूतस्वरूपाणि जित्वा भूतजयो भवति। तज्जयाद् वत्सानुसारिण्य इव गावोऽस्य सङ्कल्पानुविधायिन्यो भूतप्रकृतयो भवन्ति॥४४॥

Vyāsabhāṣyam– *Atha bhūtānāṁ caturthaṁ rūpaṁ khyātikriyāsthitiśīlā guṇāḥ kāryasvabhāvānupātino´nvaya-śabdenoktāḥ/ athaiṣāṁ pañcamaṁ rūpamarthavattvaṁ/ bhogāpavargārthatā guṇeṣvevānvayinī/ guṇāḥ tanmātrabhūta-bhautikeṣviti sarvamarthavat/ teṣvidānīmbhūteṣu pañcasu pañcarūpeṣu saṁyamāttasya tasya rūpasya svarūpadarśanaṁ jayaśca prādurbhavati/ tatra pañcabhūtasvarūpāṇi jitvā bhūtajayo bhavati/ tajjayād vatsānusāriṇya iva gāvosya saṅkalpānuvidhāyinyo bhūtaprakṛtayo bhavanti //44//*

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Bhā.-(1) The *particular* Sound (Touch, Colour, Taste

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and Odour) as constituting [*Ākāśa*, Air, Fire, Water and] Earth, along with *shape* and such other properties, are what are here spoken of as *Gross*. This is the *first* form of the Material Substances.

(2) The *second* form consists of their own respective *essence*, such as 'Solidity' is *Earth*, 'Viscidity' is *Water*, 'Heat' is *Fire*, 'Blowing' is *Air*, and 'Omnipresence' is *Ākāśa* ; all this is spoken of as the 'Essential form' (of the material substances). Of these 'Essences' (which are so many 'universals', Sound and the rest are the 'particulars'. This has been thus asserted – "Things included under simple 'universals' (such as 'Earth,' etc.) can be differentiated only through their properties (Odour and the rest)."

In our system every substance is a composite of the *universal* and the *particular*. As a matter of fact, *composites* are of two kinds – (1) that of which the several components are concealed (not expressed by words) *e.g.*, Body, Tree, *Herd, Forest* (in which terms there is nothing to indicate the components), and (2) that of which the components are indicated by words, *e.g.*, 'Both divine and human beings,' of which composite, one component part consists of divine *beings* and the other of *human beings*; and the composite is named after these components : This again is spoken of in two ways – (l) that in which the composite is spoken of as different from the components, *e.g.*, 'The grove of *mango-trees*,' 'group of *Brāhmaṇas*' [Where the *Grove* and the *Group* are spoken of separately from their components, the *mango-trees* and the *Brāhmaṇas*], and (2) that in which the composite does not appear separately from its components; *e.g.*, the same two expressions in the compounded forms, 'mangogrove' and 'Brāhmaṇa-group'; again, the *Group* is of two kinds – (1) that of which the component factors have a separate

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existence of their own, and (2) that of which the components have no separate existence; to the first kind belong such groups as *Grove* and *Crowd*; while to the second kind belong such *groups* as the *Body*, the *Tree* and the *Atoms*, [acc. to *Sāṁkhya*, every atom, of earth, for instance, is composed of parts of all the five Rudimentary Elements]. According to Patañjali, *Substance* is that kind of Group or Composite of *which the components have no separate existence*. This is what has been spoken of (in the Sūtra) as *svarūpa*, 'Essential form'.

(3) *Question :* "What is the *subtle* form of these substances?"

Answer : It is the Rudimentary Element, which is the root-cause of material substances; the one component (particular modification) of it is the *Atom*, which is made up of the Universal and Particular forms (of *Sound* and the rest); and it is itself a composite whose components have no separate existence. Similarly with all the other Rudimentary Elements. This is the third form of material substances.

(4) The *fourth* form of material substances (*i.e.*, the 'Immanent' form) consists of the Attributes (*Sattva, Rajas* and *Tamas*), which are of the nature of *Illumination, Activity and Inertia*, and which persist in the constitution of their products and (on that account) are spoken of as *anvaya*, 'Immanent form'.

(5) The *fifth* form of Material substances consists in *Effectiveness*. The one character that is present in all the Attributes is that they serve the purpose of bringing about the *Experience* and *Liberation* (of the Spirit); and these Attributes are present in all Rudimentary Elements, all material substances and all material objects; and in this way all this is *effective*.

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When all these five forms of the five material substances are present, and the *Yogin* converges his 'Discipline' on these, he obtains the actual perception of these forms, as also *mastery* over these material substances. That is, having subjugated the five forms of material substances, he becomes the 'Master of Material Substances'; and when he has secured this mastery, all material things follow his will, just as cows follow their calves.

ततोऽणिमादिप्रादुर्भावः

कायसम्पत्तद्धर्मानभिघातश्च॥४५॥

Tatoṇimādiprādurbhāvaḥ

kāyasampattaddharmānabhighātaśca//45//

Sū.– 45. Therefrom proceed *Attenuation* and the rest, the Perfection of the Body and also *Non-obstruction of Functions*.

व्यासभाष्यम्— तत्राणिमा भवत्यणुः लघिमा लघुर्भवति। महिमा महान्भवति। प्राप्तिरङ्गुल्यग्रेणापि स्पृशति चन्द्रमसम्, प्राकाम्यमिच्छानभिघातः। भूमावुन्मज्जति निमज्जति यथोदके, वशित्वं भूतभौतिकेषु वशीभवत्यवश्यश्चान्येषाम्। ईशितृत्वं तेषां प्रभवाप्ययव्यूहानामीष्टे। यत्र कामावसायित्वं सत्यसङ्कल्पता यथा सङ्कल्पस्तथा भूतप्रकृतीनामवस्थानम्। न च शक्तोऽपि पदार्थविपर्यासं करोति। कस्मात्? अन्यस्य यत्र कामावसायिनः पूर्वसिद्धस्य तथाभूतेषु सङ्कल्पादिति। एतान्यष्टावैश्वर्याणि।

Vyāsabhāṣyam– *Tatrāṇimā bhavatyaṇuḥ / laghimā laghurbhavati / mahimā mahānbhavati / prāptiraṅgulyagreṇāpi spṛśati candramasam/ prākāmyamicchānabhighātaḥ/ bhūmāvunmajjati nimajjati yathodake / vaśitvaṁ bhūtabhautikeṣu vaśībhavatvaśyaścānyeṣām, īśitṛtvaṁ teṣāṁ prabhavāpyayavyūhānāmīṣṭe / yatra kāmāvasāyitvaṁ satyasaṅkalpatā yathā saṅkalpastathā bhūtaprakṛtīnāmavasthānam / na ca śaktopi padārthaviparyāsaṁ karoti/ kasmāt? anyasya yatra kāmāva-*

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sāyinaḥ pūrvasiddhasya tathābhūteṣu saṁkalpāditi/ etānyaṣṭāvaiśvaryāṇi/

व्यासभाष्यम्— कायसम्पद्वक्ष्यमाणा। तद्धर्मानभिघातश्च पृथिवी मूर्त्त्या न निरुणद्धि योगिनः शरीरादिक्रियां शिलामप्यनुप्रविशतीति। नापः स्निग्धाः क्लेदयन्ति। न अग्निरुष्णो दहति, न वायुः प्रणामी वहति। अनावरणात्मकेऽप्याकाशे भवत्यावृतकायः सिद्धानामप्यदृश्यो भवति॥४५॥

Vyāsabhāṣyam– *Kāyasampadvakṣyamāṇā/ taddharmānabhighātaśca pṛthivī mūrttyā na niruṇaddhi yoginaḥ śarīrādikriyāṁ śilāmapyanupraviśatīti / nāpaḥ snigdhāḥ kledayanti / na agniruṣṇo dahati, na vāyuḥ praṇāmī vahati / anāvaraṇātmakepyākāśe bhavatyāvṛtakāyaḥ siddhānāmapyadṛśyo bhavati //45//*

Bhā.– Of these (the eight Perfections are the following): (1) 'Attenuation' (*Aṇiman*), whereby one becomes very small (*anu*, atomic); (2) 'Buoyancy' (*Laghiman*), whereby one becomes very light; (3) 'Inflation' (*Mahiman*) , by virtue of which one becomes large ; (4) 'Reach' (*Prāpti*), by virtue of which one can touch the moon with the fingertips; (5) 'Fulfilment of Desires' (*Prākāmya*), by which one's desires never fail to be accomplished; he is able to sink into the Earth and rise above it, as in water ; (6) 'Mastery' (*Vaśitva*), by which he has full control over all material substances and objects, and is himself not controlled. by other persons; (7) 'Sovereignty (*Īśitva*), by which he controls the birth, destruction and evolution of all things ; and (8) Irresistible Will (*Kāmāvasāyitva*), by which one's volition is always truly effective; *i.e.*, all material things assume that form and position which he wishes. Even though the *Yogin* has the power to do it, he does not alter the nature of things; why? because the *Yogin* exercises his volition only on things as they exist under the will of another Perfect Being of irresistible will (God).

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These are the eight 'Powers'.

Perfection of the Body is going to be described (in the next Sūtra).

Non-obstruction of Functions; the Earth, by its solidity, is unable to obstruct the functions of the *Yogin*; and he is able to enter even into a block of stone; the *viscid* water also does not wet him; the hot fire does not burn him; the blowing wind does not blow him off; even in. *Ākāśa*, which is of the nature of 'negation of covering,' he is able to have his body covered, so that he becomes invisible even to celestial beings.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत्॥४६॥

Rūpalāvaṇyabalavajrasaṁhananatvāni kāyasampat //46//

Sū– 46. Beauty (symmetry of form), Brightness of Complexion, Strength, and Adamantine Toughness (of the body) constitute 'Bodily Perfection'.

व्यासभाष्यम्—दर्शनीयः कान्तिमान् अतिशयबलो वज्रसंहननश्चेति॥४६॥

Vyāsabhāṣyam–*Darśanīyaḥ kāntimān atiśayabalo vajrasaṁhananaśceti //46//*

Bhā.– (The Yogin is) beautiful to look at, bright-complexioned, endowed with superb strength, and with an adamantine body.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः॥४७॥

Grahaṇasvarūpāsmitānvayārthavattvasaṁyamādindriyajayaḥ //47//

Sū.– 47. From Discipline converged on Apprehension, Essence, Egoism, Immanence and Effectiveness (of the Sense-organs), follows *mastery over the Sense-organs.*

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व्यासभाष्यम्—सामान्यविशेषात्मा शब्दादिर्ग्राह्यः। तेषां वृत्तिर्ग्रहणम्। न च तत्सामान्यमात्रग्रहणाकारम्। कथमनालोचितः सः विषयविशेष इन्द्रियेण मनसा वानुव्यवसीयेतेति। स्वरूपं पुनः प्रकाशात्मनो बुद्धिसत्त्वस्य सामान्यविशेषयोरयुत सिद्धावयवभेदानुगतः समूहो द्रव्यमिन्द्रियम्। तेषां तृतीयं रूपमस्मिता-लक्षणोऽहंकारः। तस्य सामान्यस्येन्द्रियाणि विशेषाः। चतुर्थं रूपं व्यवसायात्मकाः प्रकाशक्रियास्थितिशीला गुणाः येषामिन्द्रियाणि साहङ्काराणि परिणामाः। पञ्चमं रूपं गुणेषु यदनुगतं पुरुषार्थवत्त्वमिति। पञ्चस्वेवेतेष्विन्द्रियरूपेषु यथाक्रमं संयमस्तत्र तत्र जयं कृत्वा पञ्चरूपजयादिन्द्रियजयः प्रादुर्भवति योगिनः॥४७॥

Vyāsabhāṣyam– *Sāmānyaviśeṣātmā śabdādirgrāhyaḥ/ teṣvindriyāṇāṁ vṛttirgrahaṇam / na ca tatsāmānyamātra-grahaṇākāram / kathamanālocitaḥ saḥ viṣayaviśeṣa indriyeṇa manasā vānuvyavasīyeteti/ svarūpaṁ punaḥ prakāśātmano buddhisattvasya sāmānyaviśeṣayorayutasiddhāvayavabhedā-nugataḥ samūho dravyamindriyam/ teṣāṁ tṛtīyaṁ rūpamasmitā-lakṣaṇo'haṁkāraḥ, tasya sāmānyasyendriyāṇi viśeṣāḥ/ caturtha rūpaṁ vyavasāyātmakāḥ prakāśakriyāsthitiśīlā guṇāḥ yeṣāmindriyāṇi sāhaṁkārāṇi pariṇāmāḥ/ pañcamaṁ rūpaṁ guṇeṣu yadanugataṁ puruṣārthavattvamiti/ pañcasveveteṣvi-ndriyarūpeṣu yathākramaṁ saṁyamastatra tatra jayaṁ kṛtvā pañcarūpajayādindriyajayaḥ prādurbhavati yoginaḥ //47//*

Bhā.– (1) Sound and the rest, in their universal and particular forms, constitute the *perceived*; the functions of the senses with regard to this is *perception*; and this does not consist in the perception of the universal form alone; for, how could the Mind apprehend any object unless its particular form also had been perceived?

(2) "Essence" constitutes the sense-organ which is a composite consisting of the universal and particular forms of the inseparable components which are the products of the Cosmic Mind which is of the nature of illumination'.

(3) The *third* form of the sense-organs is *Egoism*, which constitutes the 'I-principle,' which is the 'universal' of which the sense-organs are the 'particular' forms.

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(4) The *fourth* form of the sense-organs consists of the Attributes, of the nature of Illumination, Activity and Inertia, appearing in the form of their immediate product the Determining Principle (Cosmic-Mind); of which the *Sense-organs* and the I-principle are the modifications (products).

(5) The *fifth* form 'Effectiveness' is the character of being effective in *fulfilling the Spirit's purpose*, which is common to the three Attributes.

By the gradual converging of 'Discipline' on these five forms, the *Yogin* subdues each of them and from this five-fold conquest proceeds the *mastery over the senses*.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च॥४८॥

Tato manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaśca //48//

Sū.– 48. Therefrom (proceed) 'Mindlike Swiftness,' 'Freedom of Function,' and 'Complete Mastery over Primordial Matter'.

व्यासभाष्यम्– कायस्यानुत्तमो गतिलाभो मनोजवित्वम्। विदेहानामिन्द्रियाणा-मभिप्रेतदेशकालविषयापेक्षो वृत्तिलाभो विकरणभावः। सर्वप्रकृतिविकारवशित्वं प्रधानजय इति। एतास्तिस्रः सिद्धयो मधुप्रतीका उच्यन्ते। एताश्च करणपञ्चकरूपजयादधिगम्यन्ते॥४८॥

Vyāsabhāṣyam– *Kāyasyānuttamo gatilābho mano-javitvam/ videhānāmindriyāṇāmabhipretadeśakālaviṣayā-pekṣo vṛttilābho vikaraṇabhāvaḥ/ sarvaprakṛtivikāravaśitvaṁ pradhānajaya iti/ etāstisraḥ siddhayo madhupratīkā ucyante/ etāśca karaṇapañca-karūpajayādadhigamyante //48//*

Bhā.– The acquiring of unexcelled powers of locomotion of the Body is *Mindlike Swiftness.*

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Freedom of Function ; when, irrespectively of the Body, the Sense-organs are capable of functioning in accordance with the desired time, place and object,– this constitutes 'Freedom of Function'.

Mastery over Primordial Matter consists in the ability to control the products of Primordial Matter.

These three 'perfections' are called "Honey-like," and are acquired through the mastery over the five Sense-organs (described above).

सत्त्वपुरुषान्यताख्यातिमात्रस्य

सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वञ्च॥४९॥

Sattvapuruṣānyatākhyātimātrasya

sarvabhāvādhiṣṭhā-tṛtvaṁ sarvajñātṛtvañca//49//

Sū.– 49. When the *Yogin* comes to exist purely in the form of discrimination between *Matter* and *Spirit*, he attains 'Supremacy over all things,' and also 'Omniscience'.

व्यासभाष्यम्—निर्धूतरजस्तमोमलस्य बुद्धिसत्त्वस्य परे वैशारद्ये परस्यां वशीकारसंज्ञायां वर्त्तमानस्य सत्त्वपुरुषान्यताख्यातिमात्ररूपप्रतिष्ठस्य सर्वभावाधिष्ठातृत्वम्। सर्वात्मानो गुणाः व्यवसायव्यवसेयात्मकाः स्वामिनं क्षेत्रज्ञं प्रत्यशेषदृश्यात्मत्वेनोपतिष्ठन्त इति। सर्वज्ञातृत्वं सर्वात्मनां गुणानां शान्तोदिताव्यपेश्यधर्मत्वेन व्यवस्थितानामक्रमोपारूढं विवेकजं ज्ञानमित्यर्थः इत्येषा विशोका नाम सिद्धिः यां प्राप्य योगी सर्वज्ञः क्षीणक्लेशबन्धनो वशी विहरति॥४९॥

Vyāsabhāṣyam– *Nirdhūtarajastamomalasya buddhisattvasya pare vaiśāradye parasyāṁ vaśīkārasaṁjñāyāṁ varttamānasya sattvapuruṣānyatākhyātimātrarūpapratiṣṭhasya sarvabhāvādhiṣṭhātṛtvam/ sarvātmāno guṇāḥ vyavasāyavyavaseyātmakāḥ svāminaṁ kṣetrajñaṁ pratyaśeṣadṛśyātmatvenopatiṣṭhanta iti/ sarvajñātṛtvaṁ sarvātmanāṁ guṇānāṁ*

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śāntoditāvyapeśyadharmatvena vyavasthitānāmakramopārūḍhaṁ vivekajaṁ jñānamityarthaḥ ityeṣā/ eṣā viśokānāma siddhiḥ yāṁ prāpya yogī sarvajñaḥ kṣīṇakleśabandhano vaśī viharati //49//

Bhā,– When the Mind has become cleared of all taint of the *Rajas* and *Tamas* Attributes and thereby become quite pure, the Man has reached the highest stage of 'Dispassion,' and exists purely *in the form of discrimination between Matter and Spirit*; then *he attains supremacy over all things*; that is, the Attributes which constitute all things the Determining Principle as well as the things determined, present themselves, in the form of all knowable things to their master, the Conscious Being (Spirit).

Omniscience,– that is, the simultaneous discriminative discernment of the Attributes, which constitute all things, and which exist in the form of their *quiescent, active* and *undistinguishable* properties [See *Sū.* 14 above].

This *perception* is named Sorrow-less' (*Viśokā*); by attaining which, the *Yogin* becomes omniscient, and having the bonds of Impediments fallen off, he roams about, being his own master.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्॥५०॥

Tadvairāgyādapi doṣabījakṣaye kaivalyam //50//

Sū.– 50. When the Yogin ceases to be attracted even by the said perception, the 'seed of evil' becomes destroyed; thereupon follows Isolation.

व्यासभाष्यम्—यदास्यैवं भवति क्लेशकर्मक्षये सत्त्वस्यायं विवेकप्रत्ययो धर्मः, सत्त्वं च हेयपक्षे न्यस्तं पुरुषश्चापरिणामी शुद्धोऽन्यः सत्त्वादिति। एवमस्य ततो विरज्यमानस्य यानि क्लेशबीजानि [illegible] तानि सह

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मनसा प्रत्यस्तं गच्छन्ति। तेषु प्रलीनेषु पुरुषः पुनरिदं तापत्रयं न भुङ्क्ते। तदेतेषां गुणानां मनसि कर्मक्लेशविपाकस्वरूपेणाभिव्यक्तानां चरितार्थानां प्रतिप्रसवे पुरुषस्यात्यन्तिको गुणवियोगः कैवल्यम्। तदा स्वरूपप्रतिष्ठा चितिशक्तिरेव पुरुष इति॥५०॥

Vyāsabhāṣyam– *Yadāsyaivaṁ bhavati kleśakarmakṣaye sattvasyāyaṁ vivekapratyayo dharmaḥ, sattvaṁ ca heyapakṣe nyastaṁ puruṣaścāpariṇāmī śuddho'nyaḥ sattvāditi/ evamasya tato virajyamānasya yāni kleśabījāni dagdhaśālibījakalpānyaprasavasamarthāni tāni saha manasā pratyastaṁ gacchanti/ teṣu pralīneṣu puruṣaḥ punaridaṁ tāpatrayaṁ na bhuṅkte/ tadeteṣāṁ guṇānāṁ manasi karmakleśavipākasvarūpeṇābhivyaktānāṁ caritārthānāṁ pratiprasave puruṣasyātyantiko guṇaviyogaḥ kaivalyam / tadā svarūpapratiṣṭhā cititśaktireva puruṣa iti //50//*

Bhā.– On the falling off of the 'Impediments' and the 'Karmic Residuum,' if the following idea comes to the man – "this discriminative discernment also is only a property of Matter (in the form of Mind), all Matter has been relegated to the category of *what is to be warded off,* the Spirit, which alone is unmodifiable and pure, is entirely distinct from Matter," he ceases to be attracted by (and attached to) even this discernment ; thereupon all those 'seeds of Impediments,' which have been reduced to the state of scorched paddy-seeds and which have been incapable of bringing about their products, all disappear along with the Mind ; and when these have disappeared (become absorbed into their cause), the Spirit no more suffers the three kinds of pain. At this time, the Attributes, which had been manifested in the form of *Karmic Residua, Impediments* and *Fruition*, have done all that they had to do (in the way of the Experiences of the Man), and become dissolved (so far as that Spirit is concerned), and the Spirit becomes entirely dissociated from the Attributes; this is what constitutes its 'Isolation (Freedom) ; and in this condition the Spirit abides in its own pristine form [See *Sū.* 1-31].

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स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गाद्॥५१॥

Sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭaprasaṅgād//51//

Sū.– 51. (There should be) avoidance of attachment to, and pride in, celestial temptations; as there is possibility of the recurrence of evils.

व्यासभाष्यम्—चत्त्वारः खल्वमी योगिनः — प्रथमकल्पिको मधुभूमिकः प्रज्ञाज्योतिरतिक्रान्तभावनीयश्चेति। तत्राभ्यासी प्रवृत्तमात्रज्योतिः प्रथमः, ऋतम्भरप्रज्ञो द्वितीयः। भूतेन्द्रियजयी तृतीयः। सर्वेषु भावितेषु भावनीयेषु कृतरक्षाबन्धः। कृतकर्तव्यसाधनादिमान्। चतुर्थो यस्त्वतिक्रान्तभावनीयः तस्य चित्तप्रतिसर्ग एकोऽर्थः॥

Vyāsabhāṣyam–*Cattvāraḥ khalvamī yoginaḥ – prathamakalpiko madhubhūmikaḥ prajñājyotiratikrāntabhāvanīyaśceti/ tatrābhyāsī pravṛttamātrajyotiḥ prathamaḥ, ṛtambharaprajño dvitīyaḥ, bhūtendriyajayī tṛtīyaḥ / sarveṣu bhāviteṣu bhāvanīyeṣu kṛtarakṣābandhaḥ kṛtakartavyasādhanādimān / caturtho yastvatikrāntabhāvanīyaḥ tasya cittapratisarga eko´rthaḥ//*

व्यासभाष्यम्—सप्तविधास्य प्रान्तभूमिप्रज्ञा। तत्र मधुमतीं भूमिं साक्षात्कुर्वतो ब्राह्मणस्य स्थानिनो देवाः सत्त्वशुद्धिमनुपश्यन्तः स्थानैरुपनिमंत्रयन्ते— 'भो! इहास्यतामिह रम्यतां कमनीयोऽयं भोगः, कमनीयेयं कन्या, रसायनमिदं जरामृत्यू बाधते, वैहायसमिदं यानममी कल्पद्रुमाः, पुण्या मन्दाकिनी, सिद्धाः महर्षयः, उत्तमा अनुकूला अप्सरसो, दिव्ये श्रोत्रचक्षुषी, वज्रोपमः कायः। स्वगुणैः सर्वमिदमुपार्जितमायुष्मता। प्रतिपद्यतामिदमक्षयमजरममरस्थानं देवानां प्रियमि'ति। एवमभिधीयमानः सङ्गदोषान्भावयेत् घोरेषु। संसाराङ्गारेषु पच्यमानेन मया जननमरणान्धकारे विपरिवर्तमानेन कथञ्चिदासादितः क्लेशतिमिरविनाशो योगप्रदीपः। तस्य चैते तृष्णायोनयो विषयवायवः प्रतिपक्षाः। स खल्वहं लब्धालोकः कथमनया विषयमृगतृष्णया वञ्चितस्तस्यैव पुनः प्रदीप्तस्य संसाराग्नेरात्मानमिन्धनीकुर्यामिति। स्वस्ति वः स्वप्नोपमेभ्यः कृपणजनप्रार्थनीयेभ्यो विषयेभ्य इत्येवं निश्चितमतिः समाधिं भावयेत्। सङ्गमकृत्वा स्मयमपि न कुर्यादेवमहं देवानामपि प्रार्थनीय इति। स्मयादयं सुस्थितम्मन्यतया मृत्युना केशेषु गृहीतमिवात्मानं न भावयिष्यति।

Vyāsabhāṣyam– *saptavidhasya prāntabhūmiprajñā / tatra*

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madhumatīṁ bhūmiṁ sākṣātkurvato brāhmaṇasya sthānino devāḥ sattvaśuddhimanupaśyantaḥ sthānairupanimaṁtrayante – 'bho! ihāsyatāmiha ramyatāṁ kamanīyo'yaṁ bhogaḥ, kamanīyeyaṁ kanyā, rasāyanamidaṁ jarāmṛtyū bādhate, vaihāyasamidaṁ yānamamī kalpadrumāḥ, puṇyā mandākinī, siddhāḥ maharṣayaḥ, uttamā anukūlā apsaraso, divye śrotracakṣuṣī, vajropamaḥ kāyaḥ/ svaguṇaiḥ sarvamidamupārjitamayuṣmatā/ pratipadyatāmidamakṣayamajaramamarasthānaṁ devānāṁ priyami'ti/ evamabhidhīyamānaḥ saṅgadoṣānbhāvayed ghoreṣu saṁsārāṅgāreṣu pacyamānena mayā jananamaraṇāndhakāre viparivartamānena kathañcidāsāditaḥ kleśatimiravināśo yogapradīpaḥ/ tasya caite tṛṣṇāyonayo viṣayavāyavaḥ pratipakṣā / sa khalvahaṁ labdhālokaḥ kathamanayā viṣayamṛgatṛṣṇayā vañcitastasyaiva punaḥ pradīptasya saṁsārāgnerātmānamindhanīkuryāmiti/ svasti vaḥ svapnopamebhyaḥ kṛpaṇajanaprārthanīyebhyo viṣayebhya ityevaṁ niścitamatiḥ samādhiṁ bhāvayet/ saṅgamakṛtvā smayamapi na kuryūdevamahaṁ devānāmapi prārthanīya iti/ smayādayaṁ susthitammanyatayā mṛtyunā keśeṣu gṛhītamivātmānaṁ na bhāvayiṣyati/

व्यासभाष्यम्—तथा चास्य च्छिद्रान्तरप्रेक्षी नित्यं यत्नोपचर्यः प्रमादो लब्धविवरः क्लेशानुत्तम्भयिष्यति। ततः पुनरनिष्टप्रसङ्गः। एवमस्य सङ्गस्मयावकुर्वतो भावितोऽर्थो दृढ़ीभविष्यति। भावनीयश्चार्थोऽभिमुखी- भविष्यतीति॥५१॥

Vyāsabhāṣyam– *Tathā cāsya cchidrāntaraprekṣī nityaṁ yatnopacaryaḥ pramādo labdhavivaraḥ kleśānuttambhayiṣyati/ tataḥ punaraniṣṭaprasaṅgaḥ/ evamasya saṅgasmayāvakurvato bhāvitortho dṛḍhībhaviṣyati/ bhāvanīyaścārthobhimukhībhaviṣyatīti //51//*

Bhā.– There are four grades of *Yogins* : (1) *Prathamakalpika*, (neophyte of the first grade), (2) *Madhubhūmika*, (one who has reached the 'Honey' stage,) (3) *Prajñājyotis*, (who has attained the light of wisdom), (4) *Atikrāntabhāvanīya* (who has passed beyond all that can be effected). Of these the neophyte whose light (of intuition)

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has just begun to operate is the first. The second is one endowed with the "truth-bearing wisdom." (See Sū. 1-48.) The Master of material substances and sense-organs is the *third* (see above *Sū.* 44-47); he is one who has taken protective measures against all that has been effected, and is fully equipped with the means of the accomplishment of that which is still to be *effected.* The *fourth* is one *who has passed beyond all that can be effected*; his only purpose lies in the dissolution of the Mind. The wisdom of such a *Yogin* has seven stages. One of these stages is the *Madhumatī* (Honeyed) stage which is another name for the 'Truth-bearing' stage.

When the Brāhmaṇa (Yogin) has directly reached this *Madhumatī* stage, the celestial Beings, realising the purity of his nature, invite and tempt him to various desirable positions, such as "Well! come and enjoy yourselves here! Desirable are these pleasures! And lovely is this girl! This elixir stops old age and death! Airy is this conveyance. These are the Desire-fulfilling trees! This is the sacred celestial Gaṅgā! Perfect are these great sages! Most beautiful and loving are these nymphs! Supernatural the Eye and the Ear! Adamantine the body! Thou hast acquired a right to all this by thy qualities, so come and have recourse to this undying undecaying abode, loved of Divine Beings!"

Being thus invited, the *Yogin* should ponder over the evils of attachment, in this manner : "Being broiled in the fire of metempsychosis, and passing through the dark abyss of birth and death, I have somehow acquired this Light of Communion which dispels the darkness of Impediments of this 'Light'. Opposed to this are all these storms of sensual objects arising from Desire. I having acquired this Light; why am I to be deceived by this miragic longing for

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sensuous objects, and thus consign myself again to the flaming fires of metempsychosis? So Good Bye to you all dreamlike false objects of sense, the desired of only poor deluded people!" In this determined attitude the Yogin is to meditate on Communion.

Having avoided 'attachment,' the Yogin is also to avoid *pride i.e.*, he is not to take pride, in the fact of his being invited by Divine Beings; because steeped in this 'pride' and trusting this false security, he will not notice it when he may be caught by the hair, by Death. And then will Negligence, ever on the look out for another hole (defection) in his conduct, and only suppressible by constant watchfulness, finding the above loophole, will re-enliven the (dormant) Impediments. Thus there will be the possibility of the *recurrence of evils*.

Thus for one who avoids both 'attachment' and 'pride,' what has been already secured will be further confirmed, and what is still to be secured will draw nearer.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्॥५२॥

Kṣaṇatatkramayoḥ saṁyamādvivekajaṁ jñānam //52//

Sū.– 52. From 'Discipline' converged over the 'moments' and their 'succession' follows the knowledge born of discrimination.

व्यासभाष्यम्– यथापकर्षपर्यन्तं द्रव्यं परमाणुरेवं परमापकर्षपर्यन्तः कालः क्षणः। यावता वा समयेन चलितः परमाणुः पूर्वदेशं जह्यात् उत्तरदेशमुपसम्पद्येत स कालः क्षणः। तत्प्रवाहाविच्छेदस्तु क्रमः। क्षणतत्क्रमयोर्नास्ति वस्तुसमाहार इति बुद्धिसमाहारो मुहूर्ताहोरात्रादयः।

Vyāsabhāṣyam– *yathāpakarṣaparyantaṁ dravyaṁ paramāṇurevaṁ paramāpakarṣaparyantaḥ kālaḥ kṣaṇaḥ/ yāvatā vā samayena calitaḥ paramāṇuḥ pūrvadeśaṁ jahyāt*

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uttaradeśamupasampadyeta sa kālaḥ kṣaṇaḥ/ tatpravāhāvicchedastu kramaḥ / kṣaṇatatkramayornāsti vastusamāhāra iti buddhisamāhāro muhūrtāhorātrādayaḥ/

व्यासभाष्यम्— स खल्वयं कालो वस्तूशून्यो बुद्धिनिर्माणः शब्दज्ञानानुपाती लौकिकानां व्युत्थितदर्शनानां वस्तुस्वरूप इवावभासते। क्षणस्तु वस्तुपतितः क्रमावलम्बी, क्रमश्च क्षणानन्तर्यात्मा। तं कालविदः 'काल' इत्याचक्षते योगिनः। न च द्वौ क्षणौ सह भवतः। क्रमश्च न द्वयोः सहभुवोरसम्भवात्, पूर्वस्मादुत्तरभाविनो यदानन्तर्यं क्षणस्य स क्रमः, तस्माद्वर्त्तमान एवैकः क्षणो न पूर्वोत्तरक्षणाः सन्तीति। तस्मान्नास्ति तत्समाहारः। ये तु भूतभाविनः क्षणास्ते परिणामान्विता व्याख्येयाः। तेनैकेन क्षणेन कृत्स्नो लोकः परिमाणममनुभवति। तत्क्षणोपारूढाः खल्वमी धर्माः। तयोः क्षणतत्क्रमयोः संयमात्तयोः साक्षात्करणम्। ततश्च विवेकजं ज्ञानं प्रादुर्भवति॥५२॥

Vyāsabhāṣyam– *Sa khalvayaṁ kālo vastūśūnyo buddhinirmāṇaḥ śabdajñānānupātī laukikānāṁ vyutthitadarśanānāṁ vastusvarūpa ivāvabhāsate/ kṣaṇastu vastupatitaḥ kramāvalambī, kramaśca kṣaṇānantaryātmā/ taṁ kālavidaḥ/ 'kāla' ityācakṣate yoginaḥ/ na ca dvau kṣaṇau saha bhavataḥ/ kramaśca na dvayoḥ sahabhuvorasambhavāt/ pūrvasmāduttarabhāvino yadānantaryaṁ kṣaṇasya sa kramaḥ, tasmādvarttamāna evaikaḥ kṣaṇo na pūrvottarakṣaṇāḥ santīti / tasmānnāsti tatsamāhāraḥ/ ye tu bhūtabhāvinaḥ kṣaṇāste pariṇāmānvitā vyākhyeyāḥ/ tenaikena kṣaṇena kṛtsno lokaḥ parimāṇammaanubhavati/ tatkṣaṇopārūḍhāḥ khalvamī dharmāḥ / tayoḥ kṣaṇatatkramayoḥ saṁyamāttayoḥ sākṣātkaraṇam/ tataśca vivekajaṁ jñānaṁ prādurbhavati //52//*

Bhā.– As the smallest division of Substance is the atom, so the smallest division of Time is the moment, which is the time taken by the moving of an atom from one place to another; and the uninterrupted continuity of these 'moments' is their *succession*.

As a matter of fact, there is no real aggregation between the moments and their *succession*; hence all such Divisions of time as *Muhūrta, Ahorātra* (Hour, Day and

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Night, Fortnight, Month and so forth) are purely subjective. In fact, *Time* has no real (objective) existence, It is only a creation of the Mind, a concept with a name expressive of it; it *appears* to be a real object only, to common people who are still in the 'distracted' state; as for the 'moment' however, it comes down to objective reality, and becomes the basis of 'succession'; this 'succession' consists in the immediate sequence between *moments*; and it is this 'succession' which is called 'Time' by *Yogins* who are conversant with the real nature of Time.

No two moments can exist together; nor is 'succession' possible for any two things occurring simultaneously; in fact, 'succession' consists in one moment's coming after the other. Thus then (at any given time) the *present* is the only moment' and there are no 'preceding' or ' succeeding moments; consequently there can be no 'aggregation' of moments.

The 'succeeding' and the 'preeeding' moments (those that are popularly so called) are to be explained as resting upon modifications. It is really on the basis of the single moment (the present one) that all the world undergoes modifications; and all other details and measures of time are based upon that same single moment (the Present).

By Discipline converged on this 'moment' and its 'succession,' there follows the direct perception of these, and thence proceeds the *knowledge born of discrimination.*

व्यासभाष्यम्— तस्य विषयविशेष उपक्षिप्यते —

Vyāsabhāṣyam– *Tasya viṣayaviśeṣa upakṣipyate* –

[Though in reality all *things* come within the purview of this knowledge] a particular object of this knowledge is now described :

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जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः॥५३॥

Jātilakṣaṇadeśairanyatānavacchedāttulyayostataḥ pratipattiḥ //53//

Sū.– 53. Therefrom results the recognition of the (difference of) two similar things, even when that difference is not indicated by kind, *character or position.*

व्यासभाष्यम्—तुल्ययोर्देशलक्षणसारूप्ये जातिभेदोऽन्यताया हेतुः गौरियं वडवेयमिति। तुल्यदेशजातीयत्वे लक्षणमन्यत्वकरं— कालाक्षी गौः, स्वस्तिमती गौरिति। द्वयोरामलकयोर्जातिलक्षणसारूप्याद् देशभेदोऽन्यत्वकरः इदं पूर्वमिदमुत्तरमिति। यदा तु पूर्वमामलकमन्यव्यग्रस्य ज्ञातुरुतरदेश उपावर्त्यते तदा तुल्यदेशत्वे पूर्वमेतदुत्तरमेतद् इति प्रविभागानुपपत्तिः। असन्दिग्धेन च तत्त्वज्ञानेन भवितव्यमित्यत इदमुक्तं ततः प्रतिपत्तिः विवेकजज्ञानादिति। कथम्? पूर्वामलकसहक्षणो देश उत्तरामलकसहक्षणदेशाद्भिन्नः। ते चामलके स्वदेशक्षणानुभवभिन्ने। अन्यदेशक्षणानुभवस्तु तयोरन्यत्वे हेतुरिति। एतेन दृष्टान्तेन परमाणोस्तुल्यजातिलक्षणदेशस्य पूर्वपरमाणुदेशसहक्षणसाक्षात्करणादुत्तरस्य परमाणोस्तद्देशानुपपत्तावुत्तरस्य तद्देशानुभवो भिन्नः सहक्षणभेदात्तयोरीश्वरस्य योगिनोऽन्यत्वप्रत्ययो भवतीति। अपरे तु वर्णयन्ति— येऽन्त्या विशेषास्तेऽन्यतांप्रत्ययं कुर्वन्तीति। तत्रापि देशलक्षणभेदो मूर्तिव्यवधिजातिभेदश्चान्यत्वहेतुः। क्षणभेदस्तु योगिबुद्धिगम्य एवेति। अत उक्तम्— मूर्त्तिव्यवधिजातिभेदाभावान्नास्ति मूलपृथक्त्वमि'ति वार्षगण्यः॥५३॥

Vyāsabhāṣyam– *Tulyayordeśalakṣaṇasārūpye jātibhedonyatāyā hetuḥ gauriyaṁ vaḍaveyamiti/ tulyadeśajātīyatve lakṣaṇamanyatvakaraṁ–kālākṣī gauḥ, svastimatī gauriti/ dvayorāmalakāyorjātilakṣaṇasārūpyād deśabhedo'nyatvakaraḥ idaṁ pūrvamidamuttaramiti/ yadā tu pūrvamāma-lakamanyavyagrasya jñāturutaradeśa upāvarttyate, tadā tulyadeśatve pūrvametaduttarametad iti pravibhāgānu-papattiḥ/ asandigdhena ca tattvajñānena bhavitavyamityata idamuktaṁ tataḥ pratipattirvivekajajñānāditi/ katham? Pūrvāmalakasa-hakṣaṇo deśa uttrāmalakasahakṣaṇadeśādbhinnaḥ / te cāmalake svadeśa -kṣaṇānubhavabhinne/ anyadeśakṣaṇānubhavastu tayoranyatve huturiti etena dṛṣṭāntena paramāṇostulyajātilakṣaṇa deśasya*

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pūrvaparamāṇudeśasahakṣaṇasākṣātkaraṇāduttarasya paramāṇostaddeśānupapattāvuttarasya taddeśānubhavo bhinnaḥ sahakṣaṇabhedāttayorīśvarasya yogino´nya-tvapratyayo bhavatīti / apare tu varṇayanti– ye´ntyā viśeṣāste´nyatāpratyayaṁ kurvantīti / tatrāpi deśalakṣaṇabhedo mūrtivyavadhijātibhedaścāvyatvahetuḥ / kṣaṇabhedastu yogibuddhigamya eveti/ ata uktaṁ– 'mūrttivyavadhijāt-ibhedābhāvānnāsti mūlapṛthaktvami' ti vārṣaganyaḥ //53//

Bhā.– (a) When two similar objects resemble each other in 'position' and 'character,' what indicates their difference is their difference in 'kind,' as in the case of the *cow* and the *horse*. (b) When they resemble each other in 'position' and 'kind,' then their difference is indicated by a difference in 'character' as the '*black-eyed*' cow and '*quiet*' cow. (c) When there are two things of the same 'kind' and 'character,' as in the case of two Āmalaka-fruits, their difference is indicated by difference of their 'position' one first and the other after it (on the ground). If, however, at a particular time, while the mind of the agent is absorbed elsewhere, the fruit that was first is (covertly) brought over to the place of the second fruit, then the order of their position that this is the *first* and that the *second*– becomes undiscernible (by the ordinary process); and true knowledge must be free from all doubt ; hence it is said that *therefrom follows the recognition* 'therefrom,' *i.e.*, from 'knowledge born of discrimination'. "In what manner?" [In this manner] The 'position' coeval with the first *fruit* is different from the 'position' coeval with the *second* fruit ; the two fruits themselves are indicated as different, by the recognition of the 'moment' related to their respective 'positions'; so that, what indicates the difference between them is the recognition of a different 'moment' related to the 'position' of each of them.

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This illustration shows that, as between two *Atoms* which are alike in 'kind', 'character' and 'position', when the *Yogin* has the direct perception of the 'Moment' related to the 'position' of the *first* Atom, he realises that that 'position' cannot be that of the *second* Atom; so that he perceives that the position of the second Atom is different; because the 'moments' related to the two 'positions' are distinct. And the recognition of the difference of the two Atoms comes to that *Yogin* who has attained mastery over both.

Others (the *Vaiśeṣikas*) explain that (between two things) what indicate difference are the 'ultimate specific qualities'.-- But even so, the differentiating factor would be the difference in 'position' and 'character,' as also the difference in 'shape,' 'separateness' and 'kind'.

In as much as the difference of 'Moments' is amenable only to the discernment of the *Yogin*, it has been declared that, "According to Vārṣaganya, there can be no distinction from Root-Matter, as there is no difference of shape, separatness or kind."

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवकेजं ज्ञानम्॥५४॥

Tārakaṁ sarvaviṣayaṁ sarvathāviṣayamakramaṁ ceti vivakejaṁ jñānam //54//

Sū.– 54. The 'knowledge born of discrimination 'is liberative, omni-objective, comprehending things in all conditions, and simultaneous.

व्यासभाष्यम्—तारकमिति स्वप्रतिभोत्थमनौपदेशिकमित्यर्थः। सर्वविषयं नास्य किञ्चिदविषयीभूतमित्यर्थः। सर्वथाविषयमतीतानागतप्रत्युत्पन्नं सर्वं सर्वथा जानातीत्यर्थः। अक्रममित्येकक्षणोपारूढं सर्वं सर्वथा गृह्णातीत्यर्थः। एतद्विवकेजं ज्ञानं

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परिपूर्णम्। अस्यैवांशो योगप्रदीपो मधुमतीं भूमिमुपादाय यावदस्य परिसमाप्तिरिति॥५४॥

Vyāsabhāṣyam– *Tārakamiti svapratibhotthamanaupadeśikamityarthaḥ/ sarvaviṣayaṁ nāsya kiñcidaviṣayībhūtamityarthaḥ/ sarvathāviṣayamatītānāgatapratyutpannaṁ sarvaṁ sarvathā jānātītyarthaḥ/ akramamityekakṣaṇopārūḍhaṁ sarvaṁ sarvathā gṛhṇātītyarthaḥ/ etadvivakejaṁ jñānaṁ paripūrṇam / asyaivāṁśo yogapradīpo madhumatīṁ bhūmimupādāya yāvadasya parisamāptiriti //54//*

Bhā.– Liberative derived from one's own intuitions, not taught by others. (*Vide* III, 33.)

Omni-objective there is nothing that is not apprehended by it.

Comprehending things in all conditions, i.e., apprehending every thing in all forms and conditions and at all times, past, present and future.

Simultaneous– perceiving every thing in every way, at one and the same moment.

Such is the 'knowledge born of discrimination, in its complete form. The 'Light of Communion" (*i.e.,* Concrete Communion) also is only a part of it, starting from the 'Honeyed stage' and continuing till it is fully accomplished.

व्यासभाष्यम्—प्राप्तविवेकजज्ञानस्याप्राप्तविवेकजज्ञानस्य वा –

Vyāsabhāṣyam– *prāptavivekajajñānasyāprāptavivekajajñānasya vā –*

Whether the man has acquired this 'knowledge born of discrimination,' or not acquired it –

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति॥५५॥

Sattvapuruṣayoḥ śuddhisāmye kaivalyamiti //55//

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Sū.-55.– if the Mind and the Spirit become similar in purity, there follows 'Isolation'.

व्यासभाष्यम्– यदा निर्धूतरजस्तमोमलं बुद्धिसत्त्वं पुरुषस्यान्यता-प्रत्ययमात्राधिकारं दग्धक्लेशबीजं भवति, तदा पुरुषस्य शुद्धिसारूप्यमिवापन्नं भवति। तदा पुरुषस्योपचरितभोगाभावः शुद्धिः। एतस्यामवस्थायां कैवल्यं भवती – श्वरस्यानीश्वरस्य वा विवेकजज्ञानभागिनः इतरस्य वा। न हि दग्धक्लेशबीजस्य ज्ञाने पुनरपेक्षा काचिदस्ति। सत्त्वशुद्धिद्वारेणैतत्समाधिजमैश्वर्यञ्च ज्ञानं चोपक्रान्तम्। परमार्थतस्तु ज्ञानाददर्शनं निवर्त्तते। तस्मिन्निवृत्ते न सन्त्युत्तरे क्लेशाः। क्लेशाभावात् कर्मविपाकाभावः। चरिताधिकाराश्चैतस्यामवस्थायां गुणा न पुरुषस्य दृश्यत्वेन पुनरुपतिष्ठन्ते। तत्पुरुषस्य कैवल्यम्। तदा पुरुषः स्वरूपमात्रज्योतिरमलः केवली भवति॥५५॥

Vyāsabhāṣyam– *Yadā nirdhūtarajastamomalaṁ buddhisattvaṁ puruṣasyānyatāpratyayamātrādhikāraṁ dagdhakleśabījaṁ bhavati tadā puruṣasya śuddhisārūpyamivāpannaṁ, bhavati / tadā puruṣasyopacaritabhogābhāvaḥ śuddhiḥ / etasyāmavasthāyāṁ kaivalyaṁ bhavatīśvarasyānīśvarasya vā vivekajajñānabhāginaḥ itarasya vā/ na hi dagdhakleśabījasya jñāne punarapekṣā kācidasti / sattvaśuddhidvāreṇaitatsamādhijamaiśvaryañca jñānaṁ copakrāntam / paramārthatastu jñānādadarśanaṁ nivarttate/ tasminnivṛtte na santyuttare kleśāḥ / kleśābhāvāt karmavipākābhāvaḥ / caritādhikārāścaitasyāmavasthāyāṁ guṇā na puruṣasya dṛśyatvena punarupatiṣṭhante / tatpuruṣasya kaivalyam / tadā puruṣaḥ svarūpamātrajyotiramalaḥ kevalī bhavati //55//*

Bhā.– When the Mind has shaken off the taint of *Rajas* and *Tamas*, and has burnt up the seeds of Impediments, and all that remains for it to bring as there is no difference of shape, separateness, or kind about is the discriminative knowledge of the Spirit, then, it becomes nearly *similar* to the *Spirit in purity*, and then forthwith cease all those experiences of the Spirit that had been spuriously imposed upon it, whereupon the Spirit becomes *pure*.

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It is under these circumstances that 'Isolation' comes about; it is immaterial whether the man has or has not attained 'Powers', or whether he has acquired or has not acquired the 'Knowledge born of discrimination'; because for one whose seeds of Impediments have been burnt, there is no need for knowledge; as both the 'power born of Communion' and 'knowledge' are covered by the 'Purity of Mind'. As a matter of fact what 'knowledge' brings about is only *cessation of Ignorance*, and when Ignorance has ceased, no further Impediments appear. When there are no Impediments there is no 'fruition of *karmic* residua'. When this has happened the Attributes have done all that they had to do, and as such they do not again present themselves to the vision of the Spirit; this is what constitutes the 'Isolation of the Spirit'; that is, in this condition, the Spirit abides in the light of its own form, free from impurities, isolated, free.

इति श्रीपातञ्जले साङ्ख्यप्रवचने योगशास्त्रे श्रीमद्व्यासभाष्ये
विभूतिपादस्तृतीयः॥३॥

Iti śrīpātañjale sāṅkhyapravacane yogaśāstre śrīmadvyāsabhāṣye vibhūtipādastṛtīyaḥ //3//

END OF SECTION III

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SECTION-IV
ON ISOLATION

[The first three Sections have dealt with (1) the nature of Communion, (2) the means of Communion and (3) the powers following from Communion; and also some other subjects incidental to, and connected with them, such as the refutation of the Atomic and Idealistic theories, the exposition of the *Sāṁkhya* doctrines and so forth. Now what remains to be explained is the *summum bonum* of all human effort, variously called 'Isolation,' 'Emancipation,' 'Liberation,' 'Deliverance' and so on. This cannot be properly explained until one has understood (1) when the Mind is ready for Isolation, (2) the nature of the supramundane regions, (3) the nature of the Spirit as distinct from Idea, and as the enjoyer, through the Mind, of sound and such other objects. Hence, the author starts with an explanation of the Mind that is ready for Isolation.]

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः॥१॥

Janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ //1//

Sū. – 1. The 'Perfections' are born of Birth, Medicinal Elixirs, Incantations, Austerities and Communion.

व्यासभाष्यम् — देहान्तरिता जन्मना सिद्धिः, ओषधिभिरसुरभवनेषु रसायनेनेत्येवमादि, मन्त्रैराकाशगमनाणिमादिलाभः, तपसा सङ्कल्पसिद्धिः— कामरूपी यत्र तत्र कामग इत्येवमादि । समाधिजाः सिद्धयो व्याख्याताः॥१॥

Vyāsabhāṣyam– *Dehāntaritā janmanā siddhiḥ, oṣadhibhirasurabhavaneṣu rasāyanenetyevamādi, mantrairākāśagamanāṇimādilābhaḥ, tapasā saṅkalpasiddhiḥ – kāmarūpī yatra tatra kāmaga ityevamādi/ samādhijāḥ siddhayo vyākhyātāḥ //1//*

Bha. – (1) *The Perfection born of* '*Birth*' follows immediately on the Spirit being born in a body, (fit for the functioning of that *Perfection*), (2) *Perfection* born of

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'Medicinal Elixirs,' when a man happens to reach the house of *Asuras* (persons well-versed in the magical arts) and to obtain there some such elixir as brings to him the Perfections ; (3) *Perfections born of 'Incantations,' e.g.*, the capacity to roam about in space, atomicity : (4) By means of 'Austerities' one attains an irresistible will, whereby the *Yogin* can assume any form he likes and roam about wherever he likes and so forth ; (5) the Perfections born of 'Communion' have been already explained (in section III).

व्यासभाष्यम्—तत्र कायेन्द्रियाणामन्यजातीयपरिणतानाम् —

Vyāsabhāṣyam– *Tatra kāyendriyāṇāmanyajātīyapariṇatānām –*

When the Body and the Sense-organs of one kind are transformed into those of another kind,

जात्यन्तरपरिणामः प्रकृत्यापूरात्॥ २॥

Jātyantarapariṇāmaḥ prakṛtyāpūrāt //2//

Sū. – 2. there is transformation into another, which is due to the transmutation of the constituents.

व्यासभाष्यम् — पूर्वपरिणामापाये उत्तरपरिणामोपजनस्तेषामपूर्वावयवानुप्रवेशाद् भवति, कायेन्द्रियप्रकृतयश्च स्वं स्वं विकारमनुगृह्णन्त्यापूरेण धर्मादिनिमित्तमपेक्षमाणा इति॥ २॥

Vyāsabhāṣyam– *Pūrvapariṇāmāpāye uttarapariṇāmopajanasteṣāmapūrvāvayavānupraveśād bhavati, kāyendriyaprakṛtayaśca svaṁ svaṁ vikāramanugṛhṇantyāpūreṇa dharmādinimittamapekṣamāṇā iti//2//*

Bhā. – The disappearance of the previous form (of the Body and the Sense-organs) and the appearance of another form are due to the entrance into their constitution of new constituents; that is, the constituents of the Body and the

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Sense-organs help their respective transformations by taking in fresh constituents, through such accessory causes as Merit (Demerit, Knowledge and Ignorance, Attachment and Disattachment, Strength and Weakness).

NOTES

Transmutation of the constituents – The material constituents of the body are the five elements, Earth and the rest, and that of the Sense-organs is *Egoism*; and the 'transmutation' mentioned in the aphorism consists in the re-arrangement of the various particles making up such causes. It is this transmutation, brought about by the past actions (virtuous or otherwise, of the agent), which leads to the change of the kind of body and the sense-organs; *e.g.*, various deeds tend to transmute the particles of the elements, etc., in such a manner as to bring about a different set of body and organs for the agent.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवद्॥३॥

Nimittamaprayojakaṁ prakṛtīnāṁ varaṇabhedastu tataḥ kṣetrikavad //3//

Sū. – 3. The accessory cannot stir the constituents into activity; what follows thence is the breaking of obstacles; as in the case of the agriculturist.

व्यासभाष्यम्—न हि धर्मादि निमित्तं प्रयोजकं प्रकृतीनां भवति । न कार्येण कारणं प्रवर्त्त्यते इति । कथं तर्हि? वरणभेदस्तु ततः क्षेत्रिकवत् । यथा क्षेत्रिकः केदारादपां पूरणात्केदारान्तरं पिप्लावयिषुः समं निम्नं निम्नतरं वा नापः पाणिनापकर्षत्यावरणं त्वासां भिनत्ति, तस्मिन् भिन्ने स्वयमेवापः केदारान्तरमाप्लावयन्ति, तथा धर्मः प्रकृतीनामावरणमधर्मं भिनत्ति, तस्मिन्भिन्ने स्वयमेव प्रकृतयः स्वं स्वं विकारमाप्लावयन्ति । यथा वा स एव क्षेत्रिकस्तस्मिन्नेव केदारे न प्रभवत्यौदकान्भौमान्वा रसान्धान्यमूलान्यनुप्रवेशयितुम् । किं तर्हि?

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मुद्गवेधुकश्यामाकादींस्ततोऽपकर्षति । अपकृष्टेषु तेषु स्वयमेव रसा धान्यमूलान्यनुप्रविशन्ति । तथा धर्मो निवृत्तिमात्रे कारणमधर्मस्य । शुद्ध्यशुद्ध्योरत्यन्तविरोधात् । न तु प्रकृतिप्रवृत्तौ धर्मो हेतुर्भवति इति । अत्र नन्दीश्वरादय उदाहार्याः । विपर्ययेणाप्यधर्मो धर्मं बाधते । ततश्चाशुद्धिपरिणाम इति । अत्रापि नहुषाजगरादय उदाहार्याः॥३॥

Vyāsabhāṣyam– *Na hi dharmādi nimittaṁ prayojakaṁ prakṛtīnāṁ bhavati/ na kāryeṇa kāraṇaṁ pravarttyate iti/ kathaṁ tarhi? varaṇabhedastu tataḥ kṣetrikavat/ yathā kṣetrikaḥ kedārādapāṁ pūraṇātkedārāntaraṁ piplāvayiṣuḥ samaṁ nimnaṁ nimnataraṁ vā nāpaḥ pāṇināpakarṣatyāvaraṇaṁ tvāsāṁ bhinatti, tasmin bhinne svayamevāpaḥ kedārāntaramāplāvayanti, tathā dharmaḥ prakṛtīnāmāvaraṇamadharmaṁ bhinnatti, tasmin bhinne svayameva prakṛtayaḥ svaṁ svaṁ vikāramāplāvayanti/ yathā va sa eva kṣetrikastasminneva kedāre na prabhavatyaudakānbhaumānvā rasāndhānyamūlānyanupraveśayitum / kiṁ tarhi? mudgagavedhukaśyāmā-kādīṁstato ́pakarṣati/ apakṛṣṭeṣu teṣu svayameva rasā dhānyamūlānyanupraviśanti / tathā dharmo nivṛttimātre kāraṇamadharmasya śuddhyaśuddhyoratyanta-virodhāt/ na tu prakṛtipravṛttau dharmo heturbhavati iti/ atra nandīśvarādaya udāhāryāḥ / viparyayeṇāpyadharmo dharmaṁ bādhate, tataścāśuddhi pariṇāma iti, atrāpi nahuṣājagarādaya udāhāryāḥ //3//*

Bhā, As a matter of fact, the 'accessories' in the shape of Merit and the rest, do not stir the constituents into activity; for the simple reason that what is itself a *Product* cannot stir into activity its own cause (in the shape of Primordial Matter, which is the root-cause of Merit, etc.) – "Then what is it (*that occurs when there is transmutation*)?" *What follows thence is the breaking of obstacles.* When the agriculturist wishes to irrigate one

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field with water filling another field, the former being at the same or lower level, he does not carry the water from the one to the other with his hands; all that he does is to break the dam between the two plots, on which the water by itself flows out from one into the other and irrigates it; similarly Merit breaks the Demerit which is obstructing the constituents; and when this has been broken, the constituents, by themselves, go through their various transformations. Or again, when the same agriculturist finds that he is unable to take the essential juice of Earth or water to the roots of the paddy-plants in the field what he does is to remove from the field all those other weeds of *Śyāmāka* and other corns (which have been preventing the juices from reaching the paddy-plants); and when these have been removed, the juices by themselves reach the roots of the paddy. In the same manner, what Merit does is to remove *Demerit*, by virtue of the absolute hostility between *Purity* and *Impurity* : it does nothing towards stirring the constituent Matter into activity.

As examples of this 'transformation,' we have the case of Nandīśvara and others [where the animal was transformed into the *celestial* body].

The reverse of this also is true, and *Demerit* also sets aside Merit; and the result of this is the impure transformation : as examples of which we have the cases of Nahuṣa and others : [where the *celestial* was transformed into the *animal* body].

व्यासभाष्यम्— यदा तु योगी बहून् कायान् निर्मिमीते तदा किमेकमनस्कास्ते भवन्त्यथानेकमनस्का इति ?

Vyāsabhāṣyam– *yadā tu yogī kāyān nirmimīte tadā kimekamanaskāste bhavantyathānekamanaskā iti?*

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Question :

"When the *Yogin* creates (for himself) many bodies, then, have all these one and the same Mind, or has each of these a separate Mind?"

Answer :

निर्माणचित्तान्यस्मितामात्रात्॥४॥

Nirmāṇacittānyasmitāmātrāt //4//

Sū. – 4. The created Minds proceed from Egoism alone.

व्यासभाष्यम्—अस्मितामात्रं चित्तकारणमुपादाय निर्माणचित्तानि करोति, ततः सचित्तानि भवन्ति॥४॥

Vyāsabhāṣyam– *Asmitāmātraṁ cittakāraṇamupādāya nirmāṇacittāni karoti, tataḥ sacittāni bhavanti //4//*

Bhā. – The *Yogin* takes up *Egoism* alone, which is the root of Mind and out of it produces the created Minds. Thus each body comes to have a (separate) Mind.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥

Pravṛttibhede prayojakaṁ cittamekamanekeṣām //5//

Sū. – 5. The one (Mind) is what impels the diverse activity of the several (Minds).

व्यासभाष्यम्—बहूनां चित्तानां कथमेकचित्ताभिप्रायपुरःसरा प्रवृत्तिरिति सर्वचित्तानां प्रयोजकं चित्तमेकं निर्ममीते, ततः प्रवृत्तिभेदः॥५॥

Vyāsabhāṣyam– *bahūnāṁ cittānāṁ kathamekacittā-bhiprāyapuraḥsarā pravṛttiriti sarvacittānāṁ prayojakaṁ cittamekaṁ nirmimīte, tataḥ pravṛttibhedaḥ //5//*

Bhā. – Question. "How does the action of the several Minds follow the intention of the one Mind?"

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Answer : The *Yogin* produces one such Mind as impels the activity of the other Minds. Thence follows the diversity of action.

NOTES

"In the preceding aphorism, the question having been solved as to how a single individual can provide thinking principles for many bodies, the question arises as to how can many thinking principles act in concert and preserve the unity of the creator? If this unity be not admitted, there would be so many independent individuals, each following the bent of his own mind; and the idea of one individual acting as many without any loss of individuality would be lost. This doubt is removed by the explanation that the thinking principles provided to the many are in reality one, and entirely controlled by the primary thinking principle (that which is related to the occult power displayed), of which they are mere scintillations." – RAJENDRA LAL MITRA – *Yogasūtras.*

तत्र ध्यानजमनाशयम्॥६॥

Tatra dhyānajamanāśayam //6//

Sū. – 6. [From among the five Perfections described under *Sūtra* 1] the one that is 'born of Communion' is 'without residua'.

व्यासभाष्यम्—पञ्चविधं निर्माणचित्तम् — जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धय इति । तत्र यदेव ध्यानजं चित्तं तदेवानाशयं तस्यैव नास्त्याशयो रागादिप्रवृत्तिर्नातः पुण्यपापाभिसम्बन्धः, क्षीणक्लेशत्वाद् योगिन इति । इतरेषां तु विद्यते कर्माशयः॥६॥

Vyāsabhāṣyam– *Pañcavidhaṁ nirmāṇacittam – janmauṣadhimantratapaḥsamādhijāḥ siddhaya iti/ tatra yadeva*

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dhyānajaṁ cittaṁ tadevānāśayaṁ tasyaiva nāstyāśayo rāgādipravṛttirnātaḥ puṇyapāpābhisambandhaḥ, kṣīṇakleśatvād yogina iti/ itareṣāṁ tu vidyate karmāśayaḥ //6//

Bhā. – The 'created Minds' are of five kinds, as described under *Sū.* 1, where perfections have been described as being due to (1) birth, (2) elixir, (3) incantations, (4) austerities and (5) Communion. Of these, the Mind that is brought about by Communion, is *without residua*; that is, it is free from all predisposition to attachment and the like; and for this reason it has no connection with Merit and Demerit; because the *Yogin* has had all his Impediments destroyed; as for others (besides the *Yogin*), 'Karmic residuum' remains.

व्यासभाष्यम्— यतः—

Vyāsabhāṣyam–*yataḥ* –

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥७॥

Karmāśuklākṛṣṇaṁ yoginastrividhamitareṣām //7//

Sū. – 7. The action of the *Yogin* is 'neither-white-nor-black'; that of others is of three kinds.

व्यासभाष्यम्—चतुष्पदी खल्वियं कर्मजातिः । कृष्णा शुक्लकृष्णा शुक्लाऽशुक्लाऽकृष्णा चेति । तत्र कृष्णा दुरात्मनाम्, शुक्लकृष्णा बहिःसाधनसाध्या, तत्र परपीडानुग्रहद्वारेणैव कर्माशयप्रचयः । शुक्ला तपःस्वाध्यायध्यानवताम् । सा हि केवले मनस्यायत्तत्वाद् बहिः साधनाधीना न परान्पीडयित्वा भवति । अशुक्लाकृष्णा संन्यासिनां क्षीणक्लेशानां चरमदेहानामिति। तत्राशुक्लं योगिन एव फलसंन्यासादकृष्णं चानुपादानात् । इतरेषां तु भूतानां पूर्वमेव त्रिविधमिति॥७॥

Vyāsabhāṣyam– *Catuṣpadī khalviyaṁ karmajātiḥ / kṛṣṇā śuklakṛṣṇāśuklā aśuklā kṛṣṇā ceti/ tatra kṛṣṇā durātmanām, śuklakṛṣṇā bahiḥsādhanasādhyā, tatra parapīḍānugraha-*

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dvāreṇaiva karmāśayapracayaḥ / śuklā tapaḥsvādhyāyadhyānavatām/ sā hi kevale manasyāyattatvād bahiḥ sādhanādhīnā na parānpīḍayitvā bhavati/ aśuklākṛṣṇā saṁnyāsināṁ kṣīṇakleśānāṁ caramadehānāmiti/ tatrāśūklaṁ yogina eva phalasaṁnyāsādakṛṣṇaṁ cānupādānāt / itareṣāṁ tu bhūtānāṁ pūrvameva trividhamiti //7//

Bhā. – Aotion is of four kinds – (1) 'black,' (2) 'white-black,' (3) 'white,' and (4) 'neither-white-nor-black'. (1) Of these, to the 'black kind' belongs the action of the wicked-minded. (2) The 'white- black' are those actions that are performed through external accessories, and as these cause the suffering or happiness of other persons, there is an accumulation of Karmic residua. (3) The 'white' act is that done by persons given to austerity, study and meditation; this kind of Action being confined solely to the Mind, cannot be performed by external means, and as such, it cannot be a source of pain to other persons. (4) The "Neither-white-nor-black" act is that done by Renunciates whose impediments have been destroyed and who are occupying their last physical body.

Of these, the action of the *Yogin* is 'non-white' because he has renounced all desire for fruition , and is also 'non-black' because there is no substratum for it. Those of other beings, the actions are of the former three kinds.

NOTES

"The Black," *etc.*, The 'black' being due to *Tamas* leads to pain, such as animal-slaughter; the white-black being due to *Rajas* leads to pleasure ending in pain, as the offering of sacrifices and the like; the 'white' due to pure *Sattva* leads to unalloyed pleasure, such as study, meditation and the like; the fourth is beyond the reach of

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the Attributes, and as such free from both pleasure and pain.

Because he has renounced, etc. – He is untouched by the effects of virtuous deeds because he has renounced all desire for their effects in the shape of future aggrandisement; and he is free also from the effects of the vicious actions, because such he never performs.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥८॥

Tatastadvipākānuguṇānāmevābhivyaktirvāsanānām //8//

Sū. – 8. Thence follows the manifestation of those dispositions that are suitable for the fruition of those actions.

व्यासभाष्यम्—तत इति त्रिविधात् कर्मणः । तद्विपाकानुगुणानामेवेति । यज्जातीयस्य कर्मणा यो विपाकस्तस्यानुगुणा या वासनाः कर्मविपाकमनुशेरते, तासामेवाभिव्यक्तिः । न हि दैवं कर्म विपच्यमानं नारकतिर्यङ्मनुष्यवासनाभिव्यक्तिनिमित्तं भवति । किन्तु दैवानुगुणा एवास्य वासना व्यज्यन्ते । नारकतिर्यङ् मनुष्येषु चैवं समानश्चर्चः॥८॥

Vyāsabhāṣyam– *Tata iti trividhāt karmaṇaḥ / tadvipākānuguṇānāmeveti/ yajjātīyasya karmaṇā yo vipākastasyānuguṇā yā vāsanāḥ karmavipākamanuśerate, tāsāmevābhivyaktiḥ / na hi daivaṁ karma vipacyamānaṁ nārakatiryaṅmanuṣyavāsanābhivyaktinimittaṁ bhavati/ kintu daivānuguṇā evāsya vāsanā vyajyante/ nārakatiryaṅ manuṣyeṣu caivaṁ samānaścarcaḥ //8//*

Bhā. – Thence – from the three kinds of Action.

Those that are suitable, etc. – There is manifestation of just those *dispositions* which are suitable for the fruition of a particular kind of Action, that is, those that follow the bent of that fruition. For instance, when a divine act is in

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course of fruition, it does not bring about the manifestation of the *hellish, bestial* or *human dispositions*; in fact, the dispositions that become manifested are those in conformity with the divine character.

The same explanation applies also to the case of hellish, bestial and human actions.

जातिदेशकालव्यवहितानामप्यानन्तर्यं
स्मृतिसंस्कारयोरेकरूपत्वात्॥९॥

Jātideśakālavyavahitānāmapyānantaryaṁ
smṛtisaṁskārayorekarūpatvāt//9//

Sū.– 9. By reason of uniformity between Remembrance and Reactions, there is immediate sequence (or uninterrupted connection) [among Dispositions], even though they may be separated by 'birth', 'place' or 'time'.

व्यासभाष्यम्—वृषदंशविपाकोदयः स्वव्यञ्जकाञ्जनाभिव्यक्तः । स यदि जातिशतेन वा दूरदेशतया वा कल्पशतेन वा व्यवहितः पुनश्च स्वव्यञ्जकाञ्जन एवोदियाद् द्रागित्येव पूर्वानुभूतवृषदंशविपाकाभिसंस्कृता वासना उपादाय व्यज्येत । कस्मात्? यतो व्यवहितानामप्यासां सदृशकर्माभिव्यञ्जकं निमित्तीभूतमित्यानन्तर्यमेव। कुतश्च? स्मृतिसंस्कारयोरेकरूपत्वात् । यथानुभवास्तथा संस्काराः । ते च कर्मवासनानुरूपाः । यथा च वासनास्तथा स्मृतिरिति जातिदेशकालव्यवहितेभ्यः संस्कारेभ्यः स्मृतिः । स्मृतेश्च पुनः संस्कारा इत्येवमेते स्मृतिसंस्काराः कर्माशयवृत्तिलाभवशाद् व्यज्यन्ते । अतश्च व्यवहितानामपि निमित्तनैमित्तिकभावानुच्छेदादानन्तर्यमेव सिद्धमिति॥९॥

Vyāsabhāṣyam– *Vṛṣadaṁśavipākodayaḥ svavyañjakāñjanābhivyaktaḥ / sa yadi jātiśatena vā dūradeśatayā vā kalpaśatena vā vyavahitaḥ punaśca svavyañjakāñjana evodiyād drāgityeva pūrvānubhūtavṛṣadaṁśavipākābhisaṁskṛtā vāsanā upādāya vyajyeta/ kasmāt? yato vyavahitānāmapyāsāṁ sadṛśakarmā-*

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bhivyañjakaṁ nimittībhūtamityānantaryameva/ kutaśca? smṛtisaṁskārayorekarūpatvāt/ yathānubhavāstathā saṁskārāḥ / te ca karmavāsanānurūpāḥ / yathā ca vāsanāstathā smṛtiriti jātideśakālavyavahitebhyaḥ saṁskārebhyaḥ smṛtiḥ / smṛteśca punaḥ saṁskārā ityevamete smṛtisaṁskārāḥ karmāśayavṛttilābhavaśād vyajyante/ ataśca vyavahitānāmapi nimittanaimittikabhāvānucchedādānantaryameva siddhamiti//9//

Bhā. – The 'Karmic Residuum' which would lead one to be born as a cat is manifested (brought into operation) only by the action of its manifester; even though hundreds of 'births,' or great distance of 'place,' or hundreds of aeons of 'time,' may come between the said 'Karmic Residuum' and its manifester, yet the said Residuum would become operative only when this manifester would appear; so that when it does become manifest or operative, it does so taking along with it the impressions (Dispositions) due to the previous acts which tend to bring about *feline* life. "Why so?" Because, even though these Dispositions are separated (by births, place and time), yet what serves to manifest them is always an act similar to the previous act (tending to the *feline* birth); and in this way, there is *immediate sequence* . "But why is this so?" It is so *by reason of uniformity between Remembrance and Reactions,* that is, as the apprehensions, so their *Reactions*; and these are the exact replica of the Impressions due to the actions; further, as the Impressions, so the *Remembrance.* Thus Remembrance follows from even such Impressions as may be separated from it by several 'births, place and time'; and this Remembrance gives rise to further Impressions. These Impressions due to Remembrance come to be manifested (operative) only through the functioning of the *Karmic Residuum*; so that even though they are separated, yet the

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relation between them of cause and effect does not cease; which establishes their *immediate sequence.*

NOTES

These are the exact replica, etc. – The purport is that, as the *apūrva*, the unseen force, though produced by transitory actions, is yet lasting and capable of bringing about its effects after a time; so in the same manner impressions, though produced by fleeting experiences, are yet lasting.

Attainment of the function, etc. i.e., by the rousing or vivifying energy of the *karmic residua.*

तासामनादित्वं चाशिषो नित्यत्वात्॥१०॥

Tāsāmanāditvaṁ cāśiṣo nityatvāt //10//

Sū. – 10. Besides they are beginning-less because the yearning is everlasting.

व्यासभाष्यम्—तासां वासनानामाशिषो नित्यत्वादनादित्वम् । येयमात्माशीर्मा न भूवं भूयासमिति सर्वस्य दृश्यते, सा न स्वाभाविकी । कस्मात्? जातमात्रस्य जन्तोरननुभूतमरणधर्मकस्य द्वेषो दुःखानुस्मृतिनिमित्तो मरणत्रासः कथं भवेत्? न च स्वाभाविकं वस्तु निमित्तमुपादत्ते । तस्मादनादिवासनानुविद्धमिदं चित्तं निमित्तवशात्काश्चिदेव वासनाः प्रतिलभ्य पुरुषस्य भोगायोपावर्त्तत इति । घटप्रासादप्रदीपकल्पं सङ्कोचविकाशि चित्तं शरीरपरिमाणाकारमात्रमित्यपरे प्रतिपन्नाः । तथा चान्तराभावः संसारश्च युक्त इति । वृत्तिरेवास्य विभुनश्चित्तस्य सङ्कोचविकाशिनीत्याचार्यः । तच्च धर्मादिनिमित्तापेक्षम् । निमित्तं च द्विविधम्— बाह्यमाध्यात्मिकं च । शरीरादिसाधनापेक्षं बाह्यं स्तुतिदानाभिवादनादि । चित्तमात्राधीनं श्रद्धाद्याध्यात्मिकम्। तथा चोक्तम्— ' ये चैते मैत्र्यादयो ध्यायिनां विहारास्ते बाह्यसाधननिरनुग्रहात्मानः प्रकृष्टं धर्ममभिनिर्वर्तयन्ति।' तयोर्मानसं बलीयः। कथम्? ज्ञानवैराग्ये केनातिशय्येते ? दण्डकारण्यं च चित्तबलव्यतिरेकेण कः शारीरेण कर्मणा शून्यं कर्त्तुमुत्सहेत, समुद्रमगस्त्यवद्वा पिबेत्॥१०॥

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Vyāsabhāṣyam– *Tāsāṁ vāsanānāmāśiṣo nityatvādanāditvam/ yeyamātmāśīrmā na bhūvaṁ bhūyāsamiti sarvasya dṛśyate, sā na svābhāvikī/ kasmāt? jātamātrasya jantorananubhūtamaraṇadharmakasya dveṣo duḥkhānusmṛtini-mitto maraṇatrāsaḥ kathaṁ bhavet ? na ca svābhāvikaṁ vastu nimittamupādatte/ tasmādanādivāsanānuviddhamidaṁ cittaṁ nimittavaśātkāścideva vāsanāḥ pratilabhya puruṣasya bhogāyopāvarttata iti/ ghaṭaprāsādapradīpakalpaṁ saṅkocavikaśi cittaṁ śarīraparimāṇākāramātramityapare pratipannāḥ / tathā cāntarābhāvaḥ saṁsāraśca yukta iti/ vṛttirevāsya vibhunaścittasya saṅkocavikāśinītyācāryaḥ / tacca dharmādinimittāpekṣam/ nimittaṁ ca dvividhambāhyamādhyātmikaṁ ca/ śarīrādisādhanāpekṣaṁ bāhyaṁ stutidānābhivādanādi / cittamātrādhīnaṁ śraddhādyādhyātmikam / tathā coktam – ye caite maitryādayo dhyāyināṁ vihārāste bāhyasādhananiranugrahātmānaḥ prakṛṣṭaṁ dharmamabhinirvartayanti/' tayormānasaṁ balīyaḥ / katham? jñānavairāgye kenātiśayyate? daṇḍakāraṇyaṁ cittabalavyatirekeṇa kaḥ śārīreṇa karmaṇā śūnyaṁ karttumutsaheta, samudramagastyavadvā pibet //*

Bhā. – These Impressions have no beginning, because of the everlasting character of the yearning. The selfish yearning in the form – "May I not cease to exist," "May I continue to live " – met with in every individual, cannot be said to be due to the very nature of man (and not due to any causes). "Why?" (Because), how could there be, for the newly born infant, who has not yet experienced death in his present life, any fear of death, which can be due only to the remembrance of pain and the consequent aversion? Certainly, what is due to the very nature of things does not admit of a cause. The fact therefore is, that the Mind chained to beginningless Impressions, through certain

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causes, gets hold of some only of these Impressions and proceeds to bring about the *experiences* of the Spirit (Man).

Other philosophers have held that "the Mind is liable to contraction and expansion, like Light which becomes contracted when the lamp is placed in a jar, and expands when placed in a mansion, and as such (in the case of a man) it is of the same size as the Body; consequently it is only right that it should exist (in the subtle Body) during the interval between the death of one (physical) body and the birth of another, and thus it should be moving from one body into the other."

According to our Teacher however, the Mind itself is all-pervading, and it is only its *Function* that contracts and expands. This *contraction* and *expansion* is dependent upon such causes as Merit, Demerit and the rest. These causes are of two kinds (1) *external* and (2) *internal*; the 'external' is that which depends upon the Body and such other external things; to this class belong such acts as *Praying*, *Charity*, *Salutation* and the like; that which depends entirely upon the Mind is the 'internal'; to this class belong Faith [Ardour, Reflection, Communion, Wisdom and Discrimination]. To this effect, we have the following declaration (of ancient Teachers) ' *Friendliness* and such other actions of *Yogins* are independent of external aids, and they bring about the highest Merit.' Of these two *External* and *Internal* means, the *mental* (Internal) one is the more effective; why ? because what is there that could supercede *Wisdom* and *Dispassion?* Without the *strength of the Mind* who could empty the *Daṇḍaka* Forest by any merely physical act or could drink up the Ocean, as Agastya did?

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NOTES

The mind through certain causes, etc. – Such a cause is the action whose time of fruition happens to arrive at the time.

Like the Light – The light of a lamp is contracted or expands, according as it happens to be placed in a jar or in a large house; similarly the Mind, through its substrate being either that of a feline or an elephantine body, would contract or expand, and as such would be small or large accordingly; and as such the Mind can be said to be of the same size as the body it happens to occupy. This theory is opposed to the atomic character of the Mind, as laid down by Kaṇāda and his followers. The view of the author himself is that the Mind is neither atomic, nor dependent on the size of its substrate; but it is vast, all-pervading.

It should exist, etc. – During cyclic dissolution the Mind is said to be living in the subtle body, and hence of the same form ; and it is this subtle body equipped with the aforesaid Mind which takes its birth again in the following cycle. Thus according to these theorists, such existence of the internal organ between two births can only be explained by making the Mind depend for its form on the body it occupies; according to the author however the Mind is omnipresent, and as such there is no difficulty in explaining any facts with regard to it.

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेषामभावे तदभावः॥११॥

Hetuphalāśrayālambanaiḥ saṅgṛhītatvādeṣāmabhāve tadabhāvaḥ //11//

Sū. – 11. In as much as (the Dispositions are) held together by (a) 'cause' (b) 'effect,' (c) 'substratum' and (d)

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'locus,' the absence of these leads to the absence of the Dispositions.

व्यासभाष्यम्—हेतुः धर्मात्सुखमधर्माद् दुःखम् । सुखाद् रागो दुःखाद् द्वेषः । ततश्च प्रयत्नः। तेन मनसा वाचा कायेन वा परिस्पन्दमानः परमनुगृह्णात्युपहन्ति वा । ततः पुनः धर्माधर्मौ सुखदुःखे, रागद्वेषाविति प्रवृत्तमिदं षडरं संसारचक्रम् । अस्य च प्रतिक्षणमावर्त्तमानस्याविद्या नेत्री, मूलं सर्वक्लेशानामित्येष हेतुः । फलं तु यमाश्रित्य यस्य प्रत्युत्पन्नता धर्मादेः, न ह्यपूर्वोपजनः।

Vyāsabhāṣyam– *Hetuḥ dharmātsukhamadharmād duḥkham, sukhād rāgo duḥkhād dveṣaḥ / tataśca prayatnaḥ / tena manasā vācā kāyena vā parispandamānaḥ paramanugṛhṇātyupahanti vā/ tataḥ punaḥ dharmādharmau sukhaduḥkhe, rāgadveṣāviti pravṛttamidaṁ ṣaḍaraṁ saṁsāracakram/ asya ca pratikṣaṇamāvarttamānasyāvidyā netrī, mūlaṁ sarvakleśānāmityeṣa hetuḥ/ phalaṁ tu yamāśritya yasya pratyutpannatā dharmādeḥ, na hyapūrvopajanaḥ /*

व्यासभाष्यम्—मनस्तु साधिकारमाश्रयो वासनानाम् । न ह्यवसिताधिकारे मनसि निराश्रया वासनाः स्थातुमुत्सहन्ते । यदभिमुखीभूतं वस्तु यां वासनां व्यनक्ति तस्यास्तदालम्बनम् । एवं हेतुफलाश्रयालम्बनैरेतैः सङ्गृहीताः सर्वा वासनाः । एषामभावे तत्संश्रयाणामपि वासनानामभावः॥११॥

Vyāsabhāṣyam– *Manastu sādhikāramāśrayo vāsanānām/ na hyavasitādhikāre manasi nirāśrayā vāsanāḥ sthātumutsahante/ yadabhimukhī-bhūtaṁ vastu yāṁ vāsanāṁ vyanakti tasyāstadālambanam/ evaṁ hetuphalāśrayālambanairetaiḥ saṅgṛhītāḥ sarvā vāsanāḥ/ eṣāmabhāve tatsaṁśrayāṇāmapi vāsanānāmabhāvaḥ //11//*

Bhā. – (a) 'Cause ' From *Merit* follows Pleasure, and from *Demerit* follows Pain; from *pleasure* proceeds *attachment*, and from *pain*, *aversion*; thence follows effort; and through this effort, the man has recourse to activity, by mind, speech and body, and thereby either favours or injures others; from this latter again, there follow Merit and

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Demerit, (thence) again *pleasure and pain*, (thence) again *attachment and aversion*; this is the six-spoked wheel of metempsychosis (the six spokes, being Merit, Demerit, Pleasure, Pain, Attachment and Aversion) ; of this ever-revolving wheel, the guiding force is *Illusion*, the root of all Impediments. Such is the "cause".

(b)The *'effect'* is that on which rests the existence of Merit and the rest; it does not stand for the bringing about of new Merit, etc.

(c)The Mind along with its functions is the '*substratum*' of the Dispositions; hence when the functions of the Mind have ceased, the Dispositions become deprived of their substratum and hence cannot continue to exist.

(d)When a certain object tends to the manifestation of the Disposition towards itself, that object is the 'locus' of the Disposition.

Thus all Dispositions are held together by these – 'cause,' 'effect,' 'substratum' and 'locus'; when these latter cease to exist, there follows the disappearance of the Dispositions based upon them.

NOTES

The aphorism answers the question – How can the eternal be undone? The purport of the reply is that, since desires are the sum total of cause, effect, substratum and locus, one has to remove those conditions which produce desires, and that removal *ipso facto* removes the desires.

It does not stand, etc. – This is added in order to meet the following objection : "How can there be any permanent conglomeration of the cause with the effect? Or again, how can the absence of the effect lead to the absence of the cause? For certainly the cause exists even during the

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absence of the effect." The sense of the reply is that, we deny the production of any entity that never existed (See *Sāṁkhyakārikā* 9). All that we attribute to the present cause is the faculty of manifesting the effect which has all along lain latent in its cause. And of course the permanent conglomeration of the cause with the effect becomes quite compatible when considered with reference to the effect in its latent state.

व्यासभाष्यम्—नास्त्यसतः सम्भवे न चास्ति सतो विनाश इति द्रव्यत्वेन सम्भवन्त्यः कथं निवर्तिष्यन्ते वासनाः ? इति।

Vyāsabhāṣyam– *Nāstyasataḥ sambhave na cāsti sato vināśa iti dravyatvena sambhavantyaḥ kathaṁ nivartiṣyante vāsanāḥ? iti /*

(Objection) : "There is no possibility of a non-entity coming into existence; nor is there any total destruction possible for an entity; under the circumstances, how can the Dispositions, which are entities, cease to exist?" –

Answer :

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद् धर्माणाम्॥१२॥

Atītānāgataṁ svarūpato'styadhvabhedād dharmāṇām //12//

Sū. – 12. The *Past* and the *Future* do in their nature, exist; as the difference is due to the difference in the condition of the properties.

व्यासभाष्यम्—भविष्यद्व्यक्तिकमनागतम्, अनुभूतव्यक्तिकमतीतम्, स्वव्यापारोपारूढं वर्तमानम् । त्रयं चैतद्वस्तु ज्ञानस्य ज्ञेयम् । यदि चैतत्स्वरूपतो नाभविष्यन्नेदं निर्विषयं ज्ञानमुदपत्स्यत, तस्मादतीतानागतं स्वरूपतोऽस्तीति । किञ्च भोगभागीयस्य वापवर्गभागीयस्य वा कर्मणः फलमुत्पित्सु यदि निरुपाख्यमिति तदुद्देशेन तेन निमित्तेन कुशलानुष्ठानं न युज्येत । सतश्च फलस्य निमित्तं

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वर्तमानीकरणे समर्थं, नापूर्वोपजनने । सिद्धं निमित्तं नैमित्तिकस्य विशेषानुग्रहणं कुरुते, नापूर्वमुत्पादयति । धर्मी चानेकधर्मस्वभावः । तस्य चाध्वभेदेन धर्माः प्रत्यवस्थिताः । न च यथा वर्तमानं व्यक्तिविशेषापन्नं द्रव्यतोऽस्त्येवमतीतमनागतं वा। कथन्तर्हि? स्वेनैव व्यङ्ग्येन स्वरूपेणानागतमस्ति । स्वेन चानुभूतव्यक्तिकेन स्वरूपेणातीतमिति । वर्तमानस्यैवाध्वनः स्वरूपव्यक्तिरिति, न सा भवत्यतीतानागतयोरध्वनोः । एकस्य चाध्वनः समये द्वावध्वानौ धर्मिसमन्वागतौ भवत एवेति, नाभूत्वा, भावस्त्रयाणामध्वनामिति॥१२॥

Vyāsabhāṣyam– *Bhaviṣyadvyaktikamanāgatam, anubhūtavyaktikamatītam, svavyāpāropārūḍhaṁ vartamānam/ trayaṁ caitadvastu jñānasya jñeyam/ yadi caitatsvarūpato nābhaviṣyannedaṁ nirviṣayaṁ jñānamudapatsyata, tasmādatītānāgataṁ svarūpato'stīti/ kiñca bhogabhāgīyasya vāpavargabhāgīyasya vā karmaṇaḥ phalamutpitsu yadi nirupākhyamiti taduddeśena tena nimittena kuśalānuṣṭhānaṁ na yujyeta/ sataśca phalasya nimittaṁ vartamānīkaraṇe samarthaṁ, nāpūrvopajanane/ siddhaṁ nimittaṁ naimittikasya viśeṣānugrahaṇaṁ kurute, nāpūrvamutpādayati/ dharmī cānekadharmasvabhāvaḥ / tasya cādhvabhedena dharmāḥ pratyavasthitāḥ / na ca yathā vartamānaṁ vyaktiviśeṣāpannaṁ dravyato'styevamatītamanāgataṁ vā/ kathantarhi? svenaiva vyaṅgyena svarūpeṇānāgatamasti/ svena cānubhūtavyaktikena svarūpeṇātītamiti/ vartamānasyaivādhvanaḥ svarūpavyaktiriti, na sā bhavatyatītānāgatayoradhvanoḥ / ekasya cādhvanaḥ samaye dvāvadhvānau dharmisamanvāgatau bhavata eveti, nābhūtvā bhāvastrayāṇāmadhvanāmiti //12//*

Bhā. – The 'future' is that *whose manifestation.* is to *come*, and the 'past' is that *which has already,' undergone manifestation*; and the 'present' is that which is still *operative.* All these three kinds of things are cognisable by the cognition (of the *Yogin*); if any of these (of the Past or the Future thing) did not exist in its real nature, it could not

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form the object of any cognition, and there could be no cognition without an object [and yet the *Yogin has* the perception of them]. From this it follows that *the Past and the Future do, in their nature, exist.*

Further, if the fruit of an act, either of that conducive to ordinary experience, or of that conducive to Isolation, on the point of appearing, were without a substratum, then there would be no possibility of any wise man doing that act with a view to securing that fruit through that act. What the cause is capable of doing is to exhibit the fruit which is already existent (in the latent state), and not to produce what did not exist at all. As a matter of fact, what a well-established cause does is to render to the effect some help (in the way of manifesting it); it does not produce anything new.

As for the Object itself, it is endowed with several properties; and its properties are present in it under varying conditions. It is only the 'present 'object, and not the 'past' or the 'future' object which is materially and actually manifested in a particular form. "In what form then does the 'future' or the 'past' object exist?" The 'future' object exists in its own form *which is yet to be manifested*; and the 'past' object exists in its own form *which has already undergone manifestation.* It is only the 'present' *condition* which is actually manifested at the time; and there is no such manifestation of the 'past' and 'future' conditions. It is quite possible however that during the time that one *condition* is actually in manifestation, the other two *conditions* (past and future) also should be related to the object. So that all the three conditions are such as do not come into *existence* after having *been non-existent.*

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ते व्यक्तसूक्ष्मा गुणात्मानः॥१३॥

Te vyaktasūkṣmā guṇātmānaḥ //13//

Sū. – 13. They are 'manifested 'and 'subtile' – and are of the nature of the Attributes.

व्यासभाष्यम्—ते खल्वमी त्र्यध्वानो धर्मा वर्तमाना व्यक्तात्मानोऽतीतानागताः सूक्ष्मात्मानः । सर्वमिदं गुणानां सन्निवेशविशेषमात्रमिति परमार्थतो गुणात्मानः । तथा च शास्त्रानुशासनम्—

'गुणानां परमं रूपं न दृष्टिपथमृच्छति।

यत्तु दृष्टिपथं प्राप्तं तन्मायेव सुतुच्छकम्॥इति॥१३॥

Vyāsabhāṣyam– *Te khalvamī tryadhvāno dharmā vartamānā vyaktātmāno'tītānāgatāḥ sūkṣmātmānaḥ / sarvamidaṁ guṇānāṁ sanniveśaviśeṣamātramiti paramārthato guṇātmānaḥ / tathā ca śāstrānuśāsanam–*

'Guṇānāṁ paramaṁ rūpaṁ na dṛṣṭipathamṛcchati/

Yattu dṛṣṭipathaṁ prāptaṁ tanmāyeva sutucchakam//iti //13/

Bhā, The aforesaid three-conditioned 'properties' are manifested when they are 'present,' and they are 'subtle' when they are 'past' and 'future'; the 'subtle' ones bring in their form the six 'non-specific' things (Egoism and the five Rudimentary Elements) [See under *Sū.*, 2-19]. All this is only a particular formation of the Attributes, and hence, in reality, *is of the nature of these Attributes*. As says the philosophical teaching : "The highest form of the Attributes does not come within the range of vision; what does come within visual range is altogether insignificant, like Māyā."

NOTES

"The simple proposition in this aphorism is that all properties are mere modifications of the three primary Attributes; circumstances may make them subtle or gross; but, whether one or the other, they consist of nothing but

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the three Attributes modified in some form or another. They are mere modes of being, but not radically different beings." – MITRA.

Teaching – This quotation is said to be from a work on Sāṁkhya by the Ṛṣi Vārṣagaṇya, named in the Sāṁkhya-Tattva-Kaumudī.

व्यासभाष्यम्—यदा तु सर्वे गुणाः , कथमेकः शब्द एकमिन्द्रियमिति ?

Vyāsabhāṣyam – *yadā tu sarve guṇāḥ, kathamekaḥ śabda ekamindriyamiti ?*

Question : "If all things are of the nature of the Attributes, how do we have such notions as one '*word*', 'one sense-organ'?"

Answer :

परिणामैकत्वात् वस्तुतत्त्वम्॥१४॥

Pariṇāmaikatvāt vastutattvam //14//

Sū. – 14. From the unity of modification, follows the unity of the thing.

व्यासभाष्यम्—प्रख्याक्रियास्थितिशीलानां गुणानां ग्रहणात्मकानां करणभावेनैकः परिणामः श्रोत्रमिन्द्रियम्, ग्राह्यात्मकानां शब्दभावेनैकः परिणामः शब्दो विषय इति । शब्दादीनां मूर्तिसमानजातीयानामेकः परिणामः पृथिवी-परमाणुस्तन्मात्रावयवः । तेषां चैकः परिणामः पृथिवी गौर्वृक्षः पर्वत इत्येवमादिर्भूतान्तरेष्वपि स्नेहौष्ण्यप्रणामित्वावकाशदानान्युपादाय सामान्यमेकविकारारम्भः समाधेयः । 'नास्त्यर्थो विज्ञानविसहचरः, अस्ति तु ज्ञानमर्थविसहचरं स्वप्नादौ कल्पितमि'ति अनया दिशा ये वस्तुस्वरूपमपह्नवते, 'ज्ञानपरिकल्पनामात्रं वस्तु स्वप्नविषयोपमं न परमार्थतोऽस्ती'ति य आहुः, ते तथेति प्रत्युपस्थितमिदं स्वमाहात्म्येन वस्तु कथमप्रमाणात्मकेन विकल्पज्ञानबलेन वस्तुस्वरूपमुत्सृज्य तदेवापलपन्तः श्रद्धेयवचनाः स्युः॥१४॥

Vyāsabhāṣyam– *Prakhyākriyāsthitiśīlānāṁ guṇānāṁ grahaṇātmakānāṁ karaṇabhāvenaikaḥ pariṇāmaḥ śrotram-*

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indriyam, grāhyātmakānāṁ śabdabhāvenaikaḥ pariṇāmaḥ śabdo viṣaya iti/ śabdādīnāṁ mūrtisamānajātīyānāmekaḥ pariṇāmaḥ pṛthivīparamāṇustanmātrāvayavaḥ / teṣāṁ caikaḥ pariṇāmaḥ pṛthivī gaurvṛkṣaḥ parvata ityevamādirbhūtāntareṣvapi snehauṣṇyapraṇāmitvāvakāśadānānyupādāya sāmānyamekavikārārambhaḥ samādheyaḥ / 'nāsrtyatho vijñānavisahacaraḥ, asti tu jñānamarthavisahacaraṁ svapnādau kalpitami'ti anayā diśā ye vastusvarūpamapahnuvate, 'jñānaparikalpanāmātraṁ vastu svapnaviṣayopamaṁ na paramārthato'stī'ti ya āhuḥ, te tatheti pratyupasthitamidaṁ svamāhātmyena vastu kathamapramāṇātmakena vikalpajñānabalena vastusvarūpa-mutsṛjya tadevāpalapantaḥ śraddheyavacanāḥ syuḥ //14//

Bhā. – When the Attributes, which are capable of 'illumination', 'activity' and 'inertness' are modified in the form of the 'means of apprehension' (*grahaṇa*), this modification is *one* only, in the form of the organ, of Audition (for instance), which thus becomes the Auditory Organ. When the same Attributes undergo modification in the form of the 'apprehended object,' there is another modification in the form of *Sound*, so that *Sound* becomes the *apprehended object*. When this Sound and other objects [Touch, Colour, Taste and Odour in the form of the five Rudimentary Elements] combine into one homogeneous solid whole, the product is the *Earth-atom*, of which the Rudimentary Elements are the constituent factors. Of these Earth-atoms again there is one modification, which is the (Gross) Earth, in the form of cow, the tree, the mountain and so forth.

Similarly, in regard to the other Material Substances, *units* of common 'modification' may be explained on the basis of the Rudimentary Elements of 'Viscidity' (for

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water), 'Heat' (for fire), 'Buoyancy' (for Air), 'Spaciousness' (for *Ākāśa*).

[Says the Idealist] – "As a matter of fact, there is no object entirely dissociated from *Idea*; while there is *Idea* entirely dissociated from *object*, as imagined in the case of Dream (and other wrong cognitions)." In arguing thus these Idealists entirely deny the form of things. They further hold that "the *Object* is only a creation of Idea, like objects perceived in a dream, and there is no object that has real existence." What these people do, in effect, is to reject the *Object* which presents itself by its own inherent capacity in a particular form (in each cognition, even in the fanciful cognition of the Idealist), on the strength of a fanciful Idea which is itself *ex hypothesi* invalid, and while actually cognising the Object in this fanciful Idea of his, he denies its existence – How can any reliance be placed upon a philosopher (who has recourse to such illogical methods)?

व्यासभाष्यम्— कुतश्चैतदन्याय्यम् ?

Vyāsabhāṣyam– *kutaścaitadanyāyyam?*

Question : "What is there illogical (in the Idealist's theory)?"

Answer :

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः॥१५॥

Vastusāmye cittabhedāttayorvibhaktaḥ panthāḥ //15//

Sū. – 15. In as much as there is difference in the cognitions even when the object (cognised) is the same, the cause of the two (*Cognition and Object*) must be distinct.

व्यासभाष्यम्—बहुचित्तावलम्बनीभूतमेकं वस्तु साधारणम् । तत्खलु नैकचित्तपरिकल्पितं नाप्यनेकचित्तपरिकल्पितं किन्तु स्वप्रतिष्ठम् । कथम् ? वस्तुसाम्ये

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चित्तभेदात् । धर्मापेक्षं चित्तस्य वस्तुसाम्येऽपि सुखज्ञानं भवति, अधर्मापेक्षं तत एव दुःखज्ञानम्, अविद्यापेक्षं तत एव मूढज्ञानम्, सम्यग्दर्शनापेक्षं तत एव माध्यस्थ्यज्ञानमिति । कस्य तच्चित्तेन परिकल्पितम्? न चान्यचित्तपरिकल्पितेनार्थेनान्यस्य चित्तोपरागो युक्तः । तस्माद् वस्तुज्ञानयोर्ग्राह्यग्रहणभेदभिन्नयोर्विभक्तः पन्थाः । नानयोः सङ्करगन्धोऽप्यस्तीति । सांख्यपक्षे पुनर्वस्तु त्रिगुणं चलञ्च गुणवृत्तमिति धर्मादिनिमित्तापेक्षं चित्तैरभिसम्बध्यते, निमित्तानुरूपस्य च प्रत्ययस्योत्पद्यमानस्य तेन तेनात्मना हेतुर्भवति॥ १५॥

Vyāsabhāṣyam– *Bahucittāvalambanībhūtamekaṁ vastu sādhāraṇam/ tatkhalu naikacittaparikalpitaṁ nāpyanekacittaparikalpitaṁ kintu svapratiṣṭham/ katham? vastusāmye cittabhedāt/ dharmāpekṣaṁ cittasya vastusāmye'pi sukhajñānaṁ bhavati, adharmāpekṣaṁ tata eva duḥkhajñānam, avidyāpekṣaṁ tata eva mūḍhajñānam, samyagdarśanāpekṣaṁ tata eva mādhyasthyajñānamiti/ kasya taccittena parikalpitam? na cānyacittaparikalpitenārthenānyasya cittoparāgo yuktaḥ / tasmād vastujñānayorgrāhyagrahaṇabhedabhinnayorvibhaktaḥ panthāḥ / nānayoḥ saṅkaragandho'pyastīti/ sāṁkhyapakṣe punarvastu triguṇaṁ calañca guṇavṛttamiti dharmādinimittāpekṣaṁ cittairabhisambadhyate, nimittānurūpasya ca pratyayasyotpadyamānasya tena tenātmanā heturbhavati //15//*

Bhā. – As a matter of fact, it is found that a single object forms the common objective of several *cognitions* (minds) [when several persons are looking at the same things]; this common Object could not be the fanciful creation of any single Mind (Cognition, Idea); nor can it be said to be the creation of several Minds; in fact, it is something resting in itself (having its own independent existence). " How so?" Because *there is difference in the Cognition even when the object is the same.* For instance, the object remaining the same, it produces pleasure in the Mind which is under the influence of Merit, while it

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produces pain in the Mind which is under the influence of Demerit, it produces stupefaction in the Mind which is under the influence of Illusion, and it produces feelings of indifference in the Mind under the influence of Right Discernment. Now by the Mind of which of these persons would the *object* be regarded as created? It would not be right that the Mind of one man should be affected by the Object that has been created by the Mind of another man. From this it follows that *the cause of these two – Object* and *Cognition* which are distinguished from each other by the fact of one being the apprehended and the other the *apprehension – must be distinct*; so that there is not the slightest tinge of these two being mixed up.

According to the *Sāṁkhya* view, every *object* is made up of three Attributes, and the functioning of the Attributes is mobile; so that the *object* becomes connected with the *Minds* (of persons), under the influence of Merit (Demerit) etc.; and thus that object becomes the cause of the cognition produced in each Mind, in accordance with the said *Merit*, etc.

व्यासभाष्यम्—केचिदाहुः— 'ज्ञानसहभूरेवार्थो भोग्यत्वात् सुखादिवदिति'। त एतया द्वारा साधारणत्वं बाधमानाः पूर्वोत्तरेषु क्षणेषु वस्तुस्वरूपमेवापह्नुवते—

Vyāsabhāṣyam– *Kecidāhuḥ – 'jñānasahabhūrevārtho bhogyatvāt sukhādivaditi'/ ta etayā dvārā sādhāraṇatvaṁ bādhamānāḥ pūrvottareṣu khaṇeṣu vastusvarūpameva apahnuvate–*

Some people have held the view that "*The Object* should be regarded as coming into existence along with its *Cognition*; because it is something to be experienced, like Pleasure, etc." By this explanation, they reject the fact of the *Object* being a common factor (in the cognition of several persons), and also deny the existence of the Object during moments *preceding* and *following* (the *Cogntion*).

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[In answer to this, we have the following *Sūtra*] –

न चैकचित्ततन्त्रं वस्तु, तदप्रमाणकं तदा किं स्यात्?॥१६॥

Na caikacittatantraṁ vastu, tadapramāṇakaṁ tadā kiṁ syāt?//

Sū. – 16. Nor is the Object dependent upon a single Mind (Cognition) ; (because) what would it be, when there would be no means of cognising it?

व्यासभाष्यम्—एकचित्ततन्त्रं चेद्वस्तु स्यात्तदा चित्ते व्यग्रे निरुद्धे वा स्वरूपमेव तेनापरामृष्टमन्यस्याविषयीभूतमप्रमाणकमगृहीतस्वभावकं केनचित्, तदानीं किन्तत् स्यात्? सम्बध्यमानं च पुनश्चित्तेन कुत उत्पद्येत? ये चास्यानुपस्थिता भागास्ते चास्य न स्युः, एवं नास्ति पृष्ठमित्युदरमपि न गृह्येत । तस्मात् स्वतन्त्रोऽर्थः सर्वपुरुषसाधारणः । स्वतन्त्राणि च चित्तानि प्रतिपुरुषं प्रवर्तन्ते । तयोः सम्बन्धादुपलब्धिः पुरुषस्य भोग इति॥१६॥

Vyāsabhāṣyam– *Ekacittatantraṁ cedvastu syāttadā citte vyagre niruddhe vā svarūpameva tenāparāmṛṣṭamanyasyā-viṣayībhūtamapramāṇa-kamagṛhītasvabhāvakaṁ kenacit, tadānīṁ kintat syāt? sambadhyamānaṁ ca punaścittena kuta utpadyeta? ye cāsyānu-pasthitā bhāgāste cāsya na syuḥ, evaṁ nāsti pṛṣṭhamityu-daramapi na gṛhyeta/ tasmāt svatantro'rthaḥ sarvapuruṣa-sādhāraṇaḥ / svatantrāṇi ca cittāni pratipuruṣaṁ pravartante/ tayoḥ sambandhādupalabdhiḥ puruṣasya bhoga iti //16//*

Bhā. – If the Object depended upon a single Mind, then, at the time when that Mind would be either otherwise occupied or suppressed, the form of the Object could not be apprehended by that Mind; nor would it (*ex hypothesi*) be amenable to any other Mind (its existence depending upon the former Mind); and thus *there would be no means of cognising it; i.e.*, its character would not be apprehended by any one; under such circumstances, *what would that Object be?* Even when (on the Mind becoming free from

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preoccupation or suppression) the object would become connected with the Mind, from what would the *object* be produced ? Further, there would be certain parts of the object (e.g., the Cow) which might not be present in the Mind at all (of the man who may be taking note of only one aspect of the cow); and thus, as there would be no back (of the animal as the Back is not noted by the observer), the *belly* also might not be perceived! From all this, it follows that the *object* is an independent entity by itself, common to several observers, the Minds also of the several persons are independent entities, each Mind functioning in one person ; and it is from the connection of both these – *Object* and *Mind* – that there follows *Cognition*, which constitutes the *experience* of the Spirit.

NOTE

This aphorism, which is left out by Bhoja, is meant to meet the following objection : "Granted, that the object is distinct from the cognition; even then the object, being insentient, could not lead to the recognition of itself without cognition, by which it is illuminated or manifested; and as such the object can exist only along with cognition and not at any other time". The difficulty is met by the aphorism by propounding the question – whence is the object produced? If from the cognising mind, then is this agent, the cognising mind, one or many? The latter alternative is impossible because opposed to general experience. If, however, the object were the product of a single mind, then on that particular mind ceasing to take notice of the object, the object would cease to exist; and it would not be possible for any other person to notice it; which is opposed to all common experience.

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तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥ १७॥

Taduparāgāpekṣitvāccittasya vastu jñātājñātam //17//

Si. – I7. A thing is either *known* or *un-known*, in consequence of the Mind, standing in need of being tinged by it.

व्यासभाष्यम्—अयस्कान्तमणिकल्पा विषया अयःसधर्मकं चित्तमभिसम्बध्योपरञ्जयन्ति । येन च विषयेणोपरक्तं चित्तं स विषयो ज्ञातस्ततोऽन्यः पुनरज्ञातः । वस्तुनो ज्ञाताज्ञातस्वरूपत्वात् परिणामि चित्तम्॥ १७॥

Vyāsabhāṣyam– *Ayaskāntamaṇikalpā viṣayā ayaḥsadharmakaṁ cittamabhi-sambadhyoparañjayanti/ yena ca viṣayeṇoparaktaṁ cittaṁ sa viṣayo jñātastato'nyaḥ punarajñātaḥ / vastuno jñātājñāta-svarūpatvāt pariṇāmi cittam //17//*

Bhā. – The *Objects* is of the nature of a magnet, and on becoming connected with the Mind, which is like soft Iron, 'tinges' it; so that the *object* whereby the Mind becomes tinged, is known; and all objects besides this are *unknown?* Thus on account of the object being known and unknown, the Mind is regarded as *modifiable* (liable to be affected by objects coming into contact with it).

NOTES

Being of the nature of a magnet, etc. – Like the magnet, the object is devoid of all action itself, but it draws the iron-like active Mind to itself, through the Sense-organs, and tinges it *i.e.*, moulds it into its own form.

On account of the object being known , etc. – *i.e.* If the Mind were not modifiable, the fact of the Object being known or unknown would be inexplicable.

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व्यासभाष्यम्— यस्य तु तदेव चित्तं विषयस्तस्य—

Vyāsabhāṣyam– *Yasya tu tadeva cittaṁ viṣayastasya –*

That person to whom, this Mind itself is an 'object' (of cognition), to such a one –

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्॥ १८॥

Sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt//

Sū. – 18. the functions of the Mind are always known; because the Spirit, which is its Master, is unmodifiable.

व्यासभाष्यम्—यदि चित्तवत् प्रभुरपि पुरुषः परिणमेत, ततस्तद्विषयाश्चित्तवृत्तयः शब्दादि-विषयवज्ज्ञाताज्ञाताः स्युः । सदाज्ञातत्वं तु मनसस्तत्प्रभोः पुरुषस्यापरिणामित्वमनुमापयति॥ १८॥

Vyāsabhāṣyam– *Yadi cittavat prabhurapi puruṣaḥ pariṇameta, tatastadviṣayāścittavṛttayaḥ śabdādiviṣayavajjñātājñātāḥ syuḥ / sadājñātatvaṁ tu manasastatprabhoḥ puruṣasyāpariṇāmitvamanumāpayati //18//*

Bhā – If, like the Mind, the Spirit also were liable to modification, then the Objects cognised by the Spirit, in the shape of the functions of the Mind, would also be known and unknown, just like sound and other objects. As a matter of fact, however, the Mind is always known to its Master, the Spirit; and this proves that the Spirit is *unmodifiable.*

व्यासभाष्यम्— स्यादाशङ्का- चित्तमेव स्वाभासं विषयाभासञ्च वैनाशिकानां चित्तात्मवादिनां भविष्यति अग्निवद्।

Vyāsabhāṣyam– *syādāśaṅkā – cittameva svābhāsaṁ viṣayābhāsañca vaināśikānāṁ cittātmavādināṁ bhaviṣyati agnivad /*

It might be thought that "the Mind itself, like Fire, may be illuminative of *itself* as well as of the objects, so that there need be no Spirit at all].

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The answer to this is as follows :

न तत्स्वाभासं दृश्यत्वात्॥१९॥

Na tatsvābhāsaṁ dṛśyatvāt //19//

Sū. – 19. It (the Mind) cannot be self-luminous, since it is perceptible.

व्यासभाष्यम्—यथेतराणीन्द्रियाणि शब्दादयश्च दृश्यत्वान्न स्वाभासानि तथा मनोऽपि प्रत्येतव्यम् । न चाग्निरत्र दृष्टान्तः । न ह्यग्निरात्मस्वरूपमप्रकाशं प्रकाशयति । प्रकाशश्चायं प्रकाश्यप्रकाशकसंयोगे दृष्टः । न च स्वरूपमात्रेऽस्ति संयोगः । किञ्च स्वाभासं चित्तमित्यग्राह्यमेव कस्यचिदिति शब्दार्थः, तद्यथा—स्वात्मप्रतिष्ठमाकाशं न परप्रतिष्ठमित्यर्थः । स्वबुद्धिप्रचारप्रतिसंवेदनात् सत्त्वानां प्रवृत्तिर्दृश्यते—'क्रुद्धोऽहम्, भीतोऽहम्, अमुत्र मे रागोऽमुत्र मे क्रोध' इति । एतत् स्वबुद्धेरग्रहणे न युक्तमिति॥१९॥

Vyāsabhāṣyam– *Yathetarāṇīndriyāṇi śabdādayaśca dṛśyatvānna svābhāsāni tathā mano'pi pratyetavyam/ na cāgniratra dṛṣṭāntaḥ / na hyagnirātmasvarūpamaprakāśaṁ prakāśayati/ prakāśaścāyaṁ prakāśyaprakāśakasaṁyoge dṛṣṭaḥ/ na ca svarūpamātre'sti saṁyogaḥ / kiñca svābhāsaṁ cittamityagrāhyameva kasyaciditi śabdārthaḥ, tadyathā– svātmapratiṣṭhamākāśaṁ na parapra-tiṣṭhamityarthaḥ / svabu-ddhipracārapratisaṁvedanāt sattvānāṁ pravṛtti-rdṛśyate– "kruddho'ham, bhīto'ham, amutra me rāgo'mutra me krodha" iti/ etat svabuddheragrahaṇe na yuktamiti //19//*

Bhā. – As the other Sense-organs, as well as Sound and the other *objects*, being perceptible, are not regarded as self-luminous, so also the Mind should not be regarded as self-luminous. Nor can Fire serve as the right example; because, as a matter of fact, the fire does not illuminate its non-illuminated form; 'illumination' is always seen to follow when there is connection between the *illuminated* and the *illuminator*; and such connection is not possible

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with regard to the thing's (Fire's) own form. Further, the assertion that "the Mind is self-luminous" literally means that it is not *cognisable by any person ; e.g.*, when *Ākāśa* is said to be ' self-subsisting,' it means that it cannot subsist in any other object. As a matter of fact, however, the action of living beings is seen to follow from the cognition of the operations of their own Mind – from such cognitions, as "I am angry," "I am afraid," "I love this," "I hate that" ; and all this would not be possible if one did not apprehend his own Mind.

NOTES

Moreover illumination is seen to follow, etc. All action is based on the relation of the actor, the action and the instrument; as *cooking* is based on the relation of the *cook*, the *action of cooking* and the *article cooked*, similarly *illumination* being an action, must also be based on a similar relation; but such relation is only possible among different objects and not in a single object.

The actions of all living beings, etc. – This meets the theory of the non-perceptibility of the Mind (by the Spirit).

एकसमये चोभयानवधारणम्॥२०॥

Ekasamaye cobhayānavadhāraṇam //20//

Sū. – 20. Both cannot be apprehended at one and the same time.

व्यासभाष्यम्—न चैकस्मिन् क्षणे स्वपररूपावधारणं युक्तम् । क्षणिकवादिनो यद् भवनं सैव क्रिया, तदेव च कारकमित्यभ्युपगमः॥२०॥

Vyāsabhāṣyam– *Na caikasmin kṣaṇe svapararūpāvadhāraṇaṁ yuktam/ kṣaṇikavādino yad bhavanaṁ saiva kriyā, tadeva ca kārakamityabhyupagamaḥ //20//*

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Bhā. – At one and the same time, it is not possible (for the Cognition) to apprehend its own form as well as that of the other (*i.e.*, of the Object). It is the opinion of the Nihilist that the *coming into existence* of the thing is its *action* and *also what brings about the action (which is absurd).*

व्यासभाष्यम्—स्यान्मतिः- स्वरसनिरुद्धं चित्तं चिन्तान्तरेण समनन्तरेण गृह्यत इति —

Vyāsabhāṣyam– *syānmatiḥ– svarasaniruddhaṁ cittaṁ cintāntareṇa samanantareṇa gṛhyata iti–*

It may be held that "the Mind suppressed by its own momentary nature, would be cognised by another Mind, following close upon it".

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च॥ २१॥

Cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca//21//

(Reply) – *Sū.* – 21. (If) the cognition by one Mind of another Mind (be postulated), then there would be an infinity of cognitions of cognitions; and also a confusion of Remembrances.

व्यासभाष्यम्—अथ चित्तं चेच्चित्तान्तरेण गृह्येत, बुद्धिबुद्धिः केन गृह्यते? साऽप्यन्यया साऽप्यन्ययेत्यतिप्रसङ्गः । स्मृतिसङ्करश्च—यावन्तो बुद्धिबुद्धीनामनुभवास्तावत्यः स्मृतयः प्राप्नुवन्ति । तत्सङ्कराच्चैकस्मृत्यनवधारणं च स्यादित्येवं बुद्धिप्रतिसंवेदिनं पुरुषमपलपद्भिर्वैनाशिकैः सर्वमेवाकुलीकृतम् । ते तु भोक्तृस्वरूपं यत्र क्वचन कल्पयन्तो न न्यायेन सङ्गच्छन्ते । केचित् सत्त्वमात्रमपि परिकल्प्यास्ति स सत्त्वो य एतान् पञ्च स्कन्धान् निक्षिप्यान्यांश्च प्रतिसन्दधातीत्युक्त्वा तत एव पुनस्त्रस्यन्ति । तथा स्कन्धानां महानिर्वेदाय विरागायानुत्पादाय प्रशान्तये गुरोरन्तिके ब्रह्मचर्यं चरिष्यामीत्युक्त्वा सत्त्वस्य पुनः सत्त्वमेवापह्नुवते । साङ्ख्ययोगादयस्तु प्रवादाः, स्वशब्देन पुरुषमेव स्वामिनं चित्तस्य भोक्तारमुपयन्तीति॥ २१॥

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Vyāsabhāṣyam– *Atha cittaṁ ceccittāntareṇa gṛhyeta, buddhibuddhiḥ kena gṛhyate? sāpyanyayā sāpyanyayetyatiprasaṅgaḥ / smṛtisaṅkaraśca – yāvanto buddhibuddhīnāmanubhavāstāvatyaḥ smṛtayaḥ prāpnuvanti/ tatsaṅkarāccaikasmṛtyanavadhāraṇaṁ ca syādityevaṁ buddhipratisaṁvedinaṁ puruṣamapala-padbhirvaināśikaiḥ sarvamevākulīkṛtam/ te tu bhoktṛsvarūpaṁ yatra kvacana kalpayanto na nyāyena saṅgacchante/ kecit sattvamātramapi parikalpyāsti sa sattvo ya etān pañca skandhān nikṣipyānyāṁśca pratisandadhātītyuktvā tata eva punastrasyanti/ tathā skandhānāṁ mahānirvedāya virāgāyānutpādāya praśāntaye gurorantike brahmacaryaṁ cariṣyāmītyuktvā sattvasya punaḥ sattvamevāpahnuvate/ sāṅkhyayogā-dayastu pravādāḥ, svaśabdena puruṣameva svāminaṁ cittasya bhoktāramupayantīti //21//*

Bhā. – If one Mind were perceived by another Mind, then, by what would the cognition of that cognition be perceived? If by another cognition, and this last too by a fourth one and so on, then we would be landed on a *regressus ad infinitum.*

There would also arise a *confusion of remembrances*; for, as many as there would be apprehensions of the cognitions of cognitions, So many would be the (corresponding) remembrances; and form this confusion would result the uncertainty of every single remembrance.

Thus (we find that) the Nihilists have confounded everything, by denying the Spirit as the (one) cogniser of (all) cognitions. When these Nihilists proceed to assume some sort of an experiencing Agent, they cease to be logical. For instance, some of them assume the Mind (*i.e.*, the Idea) alone; and hold that this is the entity which (at death) discards its present five 'sheaths,' 'bodies,' and (on re-birth) takes up other five 'sheaths'; but after having said

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this much, they fight shy of it. Similarly having declared that – "for the sake of the ' dispassion' in the form of deep disgust at the 'sheaths,' and for the sake of the non-production (of future) and suppression (of the present sheaths). I shall live as a Religious Student under a Teacher, "they again turn round to decry the very existence of the said entity.

The Sāṁkhya, Yoga and the other systems on the other hand declare that the term *Sva* stands for the Spirit, the cogniser, the Master of the Mind.

NOTES

Suppressed by its own nature – i.e., on account of its inherent momentary character.

Confusion of remembrances; because on one idea being recalled to memory, all its attendant ideas would arise, to infinity; because the series of cognitions would be unbroken on account of all of them being equally related to one another; and the memory of one cognition would convey with it the whole series; and it would be impossible to determine which is the particular idea that has been *revived.*

Deny the very existence of the entity – i.e, by denying the Spirit, they strike at the root of the denotation of the word "I". Here Vijñāna Bhikṣu : "These Nihilists by so doing become quite illogical, because on the one hand they deny the existence of the cogniser (the Spirit), and on the other, they accept and strive after spiritual beatitude, etc."

Five Sheaths – These are – (1) 'sheath of ideation,' (2) 'sheath of sensation,' (3) 'sheath of nomination,' (4) 'sheath of form' and (5) 'sheath of dispositions'.

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व्यासभाष्यम्— कथम्?

Vyāsabhāṣyam– *Katham?*

Question : "In what way (can the Spirit be the *cogniser*)?"

Answer :

चितेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्॥२२॥

Citerapratisaṅkramāyāstadākārāpattau svabuddhisaṁvedanam//22//

Sū. – 22. The unchanging Spirit has the apprehension of its own cognition, when the Mind takes its form.

व्यासभाष्यम्—अपरिणामिनी हि भोक्तृशक्तिरप्रतिसङ्क्रमा च परिणामिन्यर्थे प्रतिसङ्क्रान्तेव तद्वृत्तिमनुपतति । तस्याश्च प्राप्तचैतन्योपग्रहस्वरूपाया बुद्धिवृत्तेरनुकार्यमात्रतया बुद्धिवृत्त्यविशिष्टा हि ज्ञानवृत्तिराख्यायते । तथा चोक्तम् —

'न पातालं न च विवरं गिरीणां,

नैवान्धकारं कुक्षयो नोदधीनाम्।

गुहा यस्यां निहितं ब्रह्म शाश्वतं

बुद्धिवृत्तिमविशिष्टां कवयो वेदयन्ते॥' इति॥२२॥

Vyāsabhāṣyam– *Apariṇāminī hi bhoktṛśaktira-pratisaṅkramā ca pariṇāminyarthe pratisaṅkrānteva tadvṛttimanupatati/ tasyā-śca prāptacaitanyopagrahasvarūpāyā buddhivṛtteranukāryamātratayā buddhivṛttyaviśiṣṭā hi jñānavṛttirākhyāyate/ tathā coktam –*

'na pātālaṁ na ca vivaraṁ girīṇāṁ,

naivāndhakāraṁ kukṣayo nodadhīnām/

guhā yasyāṁ nihitaṁ brahma śāśvataṁ

buddhivṛttimaviśiṣṭāṁ kavayo vedayante//' iti //22//

Bhā. – The experiencing Spirit is unchanging; when it comes to be reflected, as it were, in the modifiable thing

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(Mind), it falls in with the functions of the latter ; when this Function of the Mind has become thus imposed upon by sentience borrowed from the reflected Spirit, in as much as the Function of the Mind is a mere imitator in this respect, the function of *Cognition* (sentience) comes to be spoken of as *non-different* from (identical with) the function of the Mind. This is what has been thus declared – 'Neither the Nether world, nor Mountain-caves, nor Darkness nor the crevices of the Oceans, none of these is the cave wherein lies hidden the eternal Brahman; the wise ones have declared the *Function of Cognition* as non-different from It.'

NOTE

This aphorism is capable of a double interpretation, the difference resulting from the construction of the term "*tadākārāpattyā*. This term may be taken to mean : (1) "When the soul *takes its form*" (*i.e.*) when the Spirit takes the form (of the Mind-function), or (2.) " *When the mind takes the form of the Spirit* ". At first sight, the order of the *Sūtra* would favour the first interpretation, and Professor Dvivedi accepts this interpretation, which is also noticed by Dr. Mitra as being based on the interpretation of some "later commentators". But a little consideration will show that the second interpretation is the proper one. Because, as the *Bhāṣya* says, when the Spirit is reflected in the Mind, it is the reflecting object that takes the form of the reflected object, not *vice versa*. So it must be the Mind that takes the form of the Spirit which is "unchanging" (*apratisaṅkrama*), and as such cannot take the form of any other object. Vācaspati Miśra also favours this interpretation. He explains the aphorism thus : "The Spirit's apprehension of

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its own cognition comes about when the Mind takes its form, *i.e.*, when the Mind becomes the substratum of the reflection of the Spirit, and as such takes its form. As for example, even without any action of the moon, the clear rippling water reflecting the disc of the moon manifests the moon also as moving; in the same manner, even without any action of the Spirit itself, the Mind reflecting the Spirit makes the Spirit appear as being active through its (the mind's) action, etc., and the Mind attaining its character of the *experienced*, endows the Spirit with the character of the *experiencer*."

व्यासभाष्यम्— अतश्चैतदभ्युपगम्यते –

Vyāsabhāṣyam– Ataścaitadabhyupagamyate –

From all this it necessarily follows that –

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्॥२३॥

Draṣṭṛdṛśyoparaktaṁ cittaṁ sarvārtham //23//

Sū. – 23. The Mind tinged by the 'seer' and the 'seen' comes to apprehend all things.

व्यासभाष्यम्—मनो हि मन्तव्येनार्थेनोपरक्तम् । तत्स्वयं च विषयत्वाद्विषयिणा पुरुषेणात्मीयया वृत्त्याभिसम्बद्धम् । तदेतच्चितमेव द्रष्टृदृश्योपरक्तं विषयविषयिनिर्भासं चेतनाचेतनस्वरूपापन्नम्, विषयात्मकमप्यविषयात्मकमिवाचेतनं चेतनमिव स्फटिकमणिकल्पं सर्वार्थमित्युच्यते । तदनेन चित्तसारूप्येण भ्रान्ताः केचित्तदेव चेतनमित्याहुः । अपरे चित्तमात्रमेवेदं सर्वं नास्ति खल्वयं गवादिर्घटादिश्च सकारणो लोक इति । अनुकम्पनीयास्ते । कस्मात्? अस्ति हि तेषां भ्रान्तिबीजं सर्वरूपाकारनिर्भासं चित्तमिति । समाधिप्रज्ञायां प्रज्ञेयोऽर्थः प्रतिबिम्बीभूतस्तस्यालम्बनीभूतत्वादन्यः । स चेदर्थश्चित्तमात्रं स्यात्कथं प्रज्ञयैव प्रज्ञारूपमवधार्येत । तस्मात्प्रतिबिम्बीभूतोऽर्थः प्रज्ञायां येनावधार्यते स पुरुष इति । एवं ग्रहीतृग्रहणग्राह्यस्वरूपचित्तभेदात् त्रयमप्येतज्जातितः प्रविभजन्ते ते सम्यग्दर्शिनस्तैरधिगतः पुरुष इति॥२३॥

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Vyāsabhāṣyam– *Mano hi mantavyenārthenoparaktam/ tatsvayaṁ ca viṣayatvādviṣayiṇā puruṣeṇātmīyayā vṛttyābhisambaddham/ tadetaccitameva draṣṭṛdṛśyoparaktaṁ viṣayaviṣayinirbhāsaṁ cetanācetanasvarūpāpannam, viṣayātmakamapyaviṣayātmakamivācetanaṁ cetanamiva sphaṭikamaṇikalpaṁ sarvārthamityucyate/ tadanena cittasārūpyeṇa bhrāntāḥ kecittadeva cetanamityāhuḥ / apare cittamātramevedaṁ sarvaṁ nāsti khalvayaṁ gavādirghaṭādiśca sakāraṇo loka iti/ anukampanīyāste/ kasmāt? asti hi teṣāṁ bhrāntibījaṁ sarvarūpākāranirbhāsaṁ cittamiti/ samādhiprajñāyāṁ prajñeyo'rthaḥ pratibimbībhūtastasyālambanībhūtatvādanyaḥ / sa cedarthaścittamātraṁ syātkathaṁ prajñayaiva prajñārūpamavadhāryeta/ tasmātpratibimbībhūto'rthaḥ prajñāyāṁ yenā-vadhāryate sa puruṣa iti/ evaṁ grahītṛgrahaṇagrāhyasvarūpacittabhedāt trayamapyetajjātitaḥ pravibhajante 'te samyagdarśinastairadhigataḥ puruṣa iti //23//*

Bhā. – [Whenever anything is cognised] the Mind is *tinged* (*i.e.*, impressed) by the *cognisable object*; the Mind itself, being an *object* (of cognition), is connected, through its own functioning, with the subjective Spirit, and thereby it is the Mind that becomes *tinged by the 'Seer' and the 'Seen'*; that is, it exhibits both the *object* and the *subject*, and thus takes the form of both *sentient* and *insentient*; and hence though it is of the nature of an *object*, it appears as if it were *not an object*, though it is really insentient, it appears as if it were *sentient*; being just like the rock-crystal (which reflects and takes the form and character of the reflected object). It is in this sense that the Mind comes to be spoken of as apprehending all things.

It is this 'conformity' (or similarity) to the Mind which has misled some people into the belief that the Mind itself is the *sentient* Being. Others again have held that "all this is

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Mind alone, and all the world of cows, jars and such things along with their causes, simply does not exist." All these theorists deserve to be pitied ; why? because at the root of all their illusion lies the fact that the Mind exhibits within itself all shapes and all forms. It is only in the state of *Communion* that it becomes clear that the real (Sentient) thing to be known is what is reflected in the Mind, which is entirely distinct from the reflecting medium (Mind); if this were the Mind itself, then how could the form of the cognition (Mind) be cognised by the cognition (Mind) itself? Hence the conclusion is that there is a distinct entity which is reflected in the cognition (Mind), and which cognises things; and this is the Spirit.

Thus those alone are the right thinkers who make a clear distinction in the nature of all these three *Cogniser*, *Cognition* and *Cognised*, on the basis of the corresponding variations in the character of the Mind; and it is only these who have grasped the real nature of the Spirit.

व्यासभाष्यम्— कुतश्चैतत् ?—

Vyāsabhāṣyam– *kutaścaitat?*

Question : "Wherefore is this so?"

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥ २४॥

Tadasaṁkhyeyavāsanābhiścitramapi parārthaṁ saṁhatyakāritvāt//

Answer :

Sū.– 24. Though variegated by innumerable impressions, the Mind should he regarded as existing for another's purpose, because it operates as a composite.

व्यासभाष्यम्—तदेतच्चित्तमसंख्येयाभिर्वासनाभिरेव चित्रीकृतमपि परार्थं परस्य भोगापवर्गार्थं, न स्वार्थं संहत्यकारित्वाद् गृहवत्। संहत्यकारिणा चित्तेन न स्वार्थेन

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भवितव्यम् । न सुखचित्तं सुखार्थं, न ज्ञानं ज्ञानार्थम्, उभयमप्येतत्परार्थम् । यश्च भोगेनापवर्गेण चार्थेनार्थवान् पुरुषः, स एव परो न परः सामान्यमात्रम् । यत्तु किञ्चित् परं सामान्यमात्रं स्वरूपेणोदाहरेद्वैनाशिकस्तत्सर्वं संहत्यकारित्वात्परार्थमेव स्यात् । यस्त्वसौ परो विशेषः स न संहत्यकारी पुरुष इति॥ २४॥

Vyāsabhāṣyam– *Tadetaccittamasaṁkhyeyābhirvāsanābhireva citrīkṛtamapi parārthaṁ parasya bhogāpavargārthaṁ, na svārthaṁ saṁhatyakāritvād gṛhavat/ saṁhatyakāriṇā cittena na svārthena bhavitavyam/ na sukhacittaṁ sukhārthaṁ, na jñānaṁ jñānārtham, ubhayamapyetatparārtham/ yaśca bhogenāpavargeṇa cārthenārthavān puruṣaḥ, sa eva paro na paraḥ sāmānyamātram/ yattu kiñcit paraṁ sāmānyamātraṁ svarūpeṇodāharedvaināśikastatsarvaṁ saṁhatyakāritvā-tparārthameva syāt/ yastvasau paro viśeṣaḥ sa na saṁhatyakārī puruṣa iti //24//*

Bhā. – The Mind, *though variegated by innumerable impressions*, must be regarded as *existing for another's purpose,* that is to say, for the purpose of bringing about the *experience and liberation* of others, not for its own purpose, *because it operates as a composite*, like the House. The Mind, operating, as it does, as a composite, can never exist for its own purpose; because the feeling of pleasure is not for the purpose of the pleasure; nor is Cognition for the purpose of its own cognition; on the other hand, both of these are for another's purpose. This 'another' is the Spirit, whose purpose lies in 'experience' and 'liberation,' it is not in the form of any vague generality. If the Nihilist were to bring forward any such vague generality (as being the 'another' for whose sake the Mind operates), that also would be found to be operating as a composite, and as such, existing for the sake of something else. The particular 'another,' the Spirit, just spoken of however does not operate as a composite.

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NOTE

With this aphorism, cf. Sāṁkhyakārikā, XVII. संघातपरार्थत्वात् etc.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः॥ २५॥

Viśeṣadarśina ātmabhāvabhāvanāvinivṛttiḥ //25//

Sū. – 25. For one who has distinction, (there is) cessation over the nature of the Self.

व्यासभाष्यम्—यथा प्रावृषि तृणाङ्कुरस्योद्भेदेन तद्बीजसत्तानुमीयते तथा मोक्षमार्गश्रवणेन यस्य रोमहर्षाश्रुपातौ दृश्येते तत्रापि अस्ति विशेषदर्शनबीजमपवर्गभागीयं कर्माभिनिर्वर्तितमित्यनुमीयते । तस्यात्मभावभावना स्वाभाविकी प्रवर्तते । यस्याभावादिदमुक्तम् — 'स्वभावं मुक्त्वा दोषादेषां पूर्वपक्षे रुचिर्भवत्यरुचिश्च निर्णये भवति।' तत्रात्मभावभावना 'कोऽहमासं, कथंमहमासं, किंस्विदिदं, कथंस्विदिदं, के भविष्यामः, कथं वा भविष्याम'— इति । सा तु विशेषदर्शिनो निवर्त्तते । कुतः? चित्तस्यैवैष विचित्रः परिणामः । पुरुषस्त्वसत्यामविद्यायां शुद्धश्चित्तधर्मैरपरामृष्ट इति । ततोऽस्यात्मभावभावना कुशलस्य निवर्तते इति॥ २५॥

Vyāsabhāṣyam– *Yathā prāvṛṣi tṛṇāṅkurasyodbhedena tadbījasattānumīyate tathā mokṣamārgaśravaṇena yasya romaharṣāśrupātau dṛśyete tatrāpi asti viśeṣadarśanabījamapavargabhāgīyaṁ karmābhini-rvartitamityanumīyate/ tasyātmabhāvabhāvanā svābhāvikī pravartate/ yasyābhāvādidamuktam– 'svabhāvaṁ muktvā doṣādeṣāṁ pūrvapakṣe rucirbhavatyarucisca nirṇaye bhavati/' tatrātmabhāvabhāvanā "ko'hamāsaṁ, kathamahamāsaṁ, kiṁsvididaṁ kathaṁsvididaṁ, ke bhaviṣyāmaḥ, kathaṁ vā bhaviṣyāma"– iti/ sā tu viśeṣadarśino nivarttate/ kutaḥ? cittasyaivaiṣa vicitraḥ pariṇāmaḥ / puruṣastvasatyāmavidyāyāṁ śuddhaścittadharmairaparāmṛṣṭa iti/ tato'syātmabhāvabhāvanā kuśalasya nivartate iti //25//*

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Bhā. – As in the rainy season, from the sprouting forth of grass is inferred the existence of its seed, so in the same manner, when we find a certain person undergoing a thrill and shedding tears of joy, we infer the existence of the seed of his peculiar knowledge in the shape of some previous act of his which is conducive to Liberation (and now on the point of bearing its fruit). For such a one, there is a natural cogitation over the nature of the Self constantly operating. The absence of such a 'seed' leads to what has been thus described : "In those persons who have renounced their own nature, there arises, by reason of some defect in their character, a predilection for the sceptic view and aversion to the established doctrine."

The 'cogitation over the nature of the Self' is in this form : 'Who was I? How was I?' What is this? How is this? Who shall I be? 'How shall I be?' All this 'cogitation' ceases for one who has perceived the difference (between Spirit and Mind). Why? Because this cogitation is a curious modification of the Mind; while the Spirit, in the absence of Illusion, is pure, untainted by the properties of the Mind; therefore, for such an adept, the *cogitation over the nature of Self ceases.*

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्॥ २६॥

Tadā vivekanimnaṁ kaivalyaprāgbhāraṁ cittam //26//

Sū. – 26. Then the Mind becomes inclined towards right discernment and begins to gravitate towards Isolation.

व्यासभाष्यम्—तदानीं यदस्य चित्तं विषयप्राग्भारमज्ञाननिम्नमासीत्तदस्यान्यथा भवति, कैवल्यप्राग्भारं विवेकजज्ञाननिम्नमिति॥ २६॥

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Vyāsabhāṣyam– *Tadānīṁ yadasya cittaṁ viṣayaprāgbhāramajñānanimnamā-sīttadasyānyathā bhavati, kaivalyaprāgbhāraṁ vivekajajñānani-mnamiti //26//*

Bhā. – The Mind, that has hitherto been gravitating towards objects of sense, and inclined towards Ignorance, now becomes otherwise – *i.e.*, gravitating towards Isolation and inclined towards Right Discernment.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥ २७॥

Tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ //27//

Sū. – 27. In the intervals thereof, there appear other notions, due to Reactions.

व्यासभाष्यम्—प्रत्ययविवेकनिम्नस्य सत्त्वपुरुषान्यताख्यातिमात्रप्रवाहिणश्चित्तस्य तच्छिद्रेषु प्रत्ययान्तराणि अस्मीति वा ममेति वा जानामीति वा न जानामीति वा । कुतः ? क्षीयमाणबीजेभ्यः पूर्वसंस्कारेभ्य इति॥ २७॥

Vyāsabhāṣyam– *Pratyayavivekanimnasya sattvapuruṣānyatākhyātimātrapravāhiṇaścittasya tacchidreṣu pratyayāntarāṇi asmīti vā mameti vā jānāmīti vā na jānāmīti vā/ kutaḥ? kṣīyamāṇabījebhyaḥ pūrvasaṁskārebhya iti //27//*

Bhā. – When the Mind has become inclined towards Right Discernment and is flowing in the pure current of Discrimination between Spirit and Matter, at intervals, there still appear certain other notions, such as, "I exist," or "This is mine," or "I know," or "I do not know". Whence do these notions arise? They arise from the Reactions of past acts, whose seeding faculty is disappearing (but has not entirely disappeared).

NOTES

Flowing in the current, etc. – This explains the preceding epithet – inclined towards Right Discernment.

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During the progress of Isolation, when in the intervals, the Mind rests from meditation, it is beset with some worldly ideas, sprouting from the non-fading Reactions of the former 'distracted' state. Such ideas are impediments and should be avoided.

हानमेषां क्लेशवदुक्तम्॥२८॥

Hānameṣāṁ kleśavaduktam //28//

Sū. – 28. The destruction of these has been described as similar to that of the Impediments (under *Sū.* II. 10-22).

व्यासभाष्यम्—यथा क्लेशा दग्धबीजभावा न प्ररोहसमर्था भवन्ति तथा ज्ञानाग्निना दग्धबीजभावः पूर्वसंस्कारो न प्रत्ययप्रसूर्भवति । ज्ञानसंस्कारास्तु चित्ताधिकारसमाप्तिमनुशेरत इति न चिन्त्यन्ते॥२८॥

Vyāsabhāṣyam– *Yathā kleśā dagdhabījabhāvā na praroha-samarthā bhavanti tathā jñānāgninā dagdhabījabhāvaḥ pūrva-saṁskāro na pratyayaprasūrbhavati/ jñānasaṁskārāstu cittādhi-kārasamāptimanuśerata iti na cintyante //28//*

Bhā. – As the Impediments, on the destruction of their seeding faculty, cease to be capable of sprouting up, so in the same manner, the Reaction of previous acts also, having its sprouting faculty burnt up by the fire of Right Discernment, ceases to produce further cognitions. The Reactions due to Right Discernment however, follow in the wake of the end of the operative capacity of the Mind; and therefore there is no need for thinking of any separate means for the destruction of these.

NOTES

Reactions of Right Discernment, i.e., of Supreme Dispassion. As these would naturally fall off at the end of

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the functioning of the Mind, so the means of the extirpation of these are not considered separately.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा
विवेकख्यातेर्धर्ममेघः समाधिः॥२९॥

Prasaṁkhyāne'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ samādhiḥ//29//

Sū. – 29. When the man has no interest even in Right knowledge, there comes to him exclusively absolute discriminative wisdom, which leads to the Communion called the "Cloud of Virtue".

व्यासभाष्यम्—यदाऽयं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदः ततोऽपि न किञ्चित् प्रार्थयते, तत्रापि विरक्तस्य सर्वथा विवेकख्यातिरेव भवतीति संस्कारबीजक्षयान्नास्य प्रत्ययान्तराण्युत्पद्यन्ते, तदास्य धर्ममेघो नाम समाधिर्भवति॥२९॥

Vyāsabhāṣyam– *Yadāyaṁ brāhmaṇaḥ prasaṁkhyāne'pyakusīdaḥ tato'pi na kiñcit prārthayate, tatrāpi viraktasya sarvathā vivekakhyātireva bhavatīti saṁskāra-bījakṣayānnāsya pratyayāntarāṇyutpadyante, tadāsya dharma-megho nāma samādhirbhavati //29//*

Bhā. – When such a Brāhmaṇa loses all interest even in Right Knowledge (of the Principles, as described in the preceding *Sūtra*) – *i.e.*, who desires to gain nothing even from that, and becomes indifferent towards it, to him accrues *exclusively absolute discriminative* wisdom ; and thus the seed of metempsychosis being entirely destroyed, no more cognitions are produced for him; and then comes that Communion which has been called the "Cloud of Virtue".

NOTES

Who desires, etc. – One who has no desire for any of the fruits proceeding from "Illumination", by which is

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meant "the light of knowledge" resulting from discriminative recognition of the twenty-six elements of the Sāṁkhya system; this Right knowledge is described in *Sūtra* 49, sec. III.

The meaning of the *Sūtra* is : "When after this illumination of Right knowledge, the *Yogin* works entirely without any attachment or desire, he reaches the state of supreme non-attachment wherein the light of the Spirit breaks out in full." (Dvivedi.) The sense is that though the *Yogin* may not wish for any reward, still the reward comes.

ततः क्लेशकर्मनिवृत्तिः॥३०॥

Tataḥ kleśakarmanivṛttiḥ //30//

Sū. – 30. Thence follows the cessation of Impediments and of 'Karmic Residuum'.

व्यासभाष्यम्—तल्लाभादविद्यादयः क्लेशाः समूलकाषं कषिता भवन्ति । कुशलाकुशलश्च कर्माशयाः समूलघातं हता भवन्ति । क्लेशकर्मनिवृत्तौ जीवन्नेव विद्वान् विमुक्तो भवति । कस्मात्? यस्माद्विपर्ययो भवस्य कारणम् । न हि क्षीणविपर्ययः कश्चित् केनचित् क्वचिच्च जातो दृश्यत इति॥३०॥

Vyāsabhāṣyam– *Tallābhādavidyādayaḥ kleśāḥ samūlakāṣaṁ kaṣitā bhavanti/ kuśalākuśalaśca karmāśayāḥ samūlaghātaṁ hatā bhavanti/ kleśakarmanivṛttau jīvanneva vidvān vimukto bhavati/ kasmāt? yasmādviparyayo bhavasya kāraṇam/ na hi kṣīṇaviparyayaḥ kaścit kenacit kvacicca jāto dṛśyata iti //30//*

Bhā. – On the attainment of the said Communion, Illusion and the other Impediments are cut off from their very roots; the 'Karmic Residua' also both good and evil – are destroyed to their very roots; and on this cessation of

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Impediments and 'Karmic Residua,' the wise man becomes liberated, while still alive. "Why so ?" Because Misconception (Ignorance) is the sole cause of Birth (in the world); no one has ever witnessed the birth of one whose Misconception has been destroyed.

NOTES

From their roots – The roots being the several kinds of Impressions and Reactions.

Is liberated – Because the cause of birth, life and experience, is the Karmic residua enlivened by Actions, Impediments and Reactions. Cf. the *Vaiśeṣika Sūtra* – '*Vitarāgajanmādarśanāt*' ("On account of the non-perception of the birth of one free from attachment)."

"On the appearance of the (aforesaid) Cloud there results a complete cessation of all afflictions and all works; there is no longer any sense of affliction left in the mind of the *Yogin*; and he has neither any desire for work, nor any reidua of former works left in his mind." – MITRA.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्॥ ३१॥

Tadā sarvāvaraṇamalāpetasya jñānasyānantyājjñeyamalpam//31//

Sū. – 31. In this condition, the 'Instrument of Cognition' (Mind), freed from all covering impurities, becomes infinite; on which there remains little (left) to be known.

व्यासभाष्यम्—सर्वैः क्लेशकर्मावरणैर्विमुक्तस्य ज्ञानस्यानन्त्यं भवति । आवरकेण तमसाभिभूतमावृतज्ञानसत्त्वं क्वचिदेव रजसा प्रवर्तितमुद्घाटितं ग्रहणसमर्थं भवति । तत्र यदा सर्वैरावरणमलैरपगतममलं भवति, तदा भवत्यस्यानन्त्यम् । ज्ञानस्यानन्त्याज्ज्ञेयमल्पं सम्पद्यते, यथाकाशे खद्योतः । यत्रेदमुक्तम् —

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'अन्धो मणिमविध्यत् तमनङ्गुलिरावयत्।

अग्रीवस्तं प्रत्यमुञ्चत्तमजिह्वोऽभ्यपूजयत्॥' इति॥३१॥

Vyāsabhāṣyam– *Sarvaiḥ kleśakarmāvaraṇairvimuktasya jñānasyānantyaṁ bhavati/ āvarakeṇa tamasābhibhūtamāvṛta-jñānasattvaṁ kvacideva rajasā pravartitamudghāṭitaṁ graha-ṇasamarthaṁ bhavati/ tatra yadā sarvairāvaraṇamalai-rapagatamamalaṁ bhavati, tadā bhavatyasyānantyam/ jñāna-syānantyājjñeyamalpaṁ sampadyate, yathākāśe khadyotaḥ / yatredamuktam –*

'andho maṇimavidhyat tamanaṅgulirāvayat/

agrīvastaṁ pratyamuñcattamajihvo'bhyapūjayat// iti //31//

Bhā. – Becoming freed from all concealing impurities in the shape of Impediments and Karmic Residua, the Mind attains *infiniteness*. It is only when the *Sattva-Attribute* of the Mind is suppressed by the *Tamas-Attribute* and thereby covered up, that at times it becomes urged to activity by the *Rajas-Attribute*, and being thus enlivened, it becomes capable of apprehending things. When, therefore, it has become cleared of all covering impurities and rendered quite pure, then it becomes infinite; and when the Mind, as the instrument of knowledge, has become infinite, there is little left to be known; just like the firefly in *Ākāśa*. In regard to this, there is the following declaration : "The blind man pierced the gems, the fingerless one joined them together, the neckless one wore it, and the tongueless one praised it."

NOTES

Declaration, etc. – Says Vācaspati Miśra : "It may be objected – Granted that the Cloud of Virtue is the cause of the cessation of Impediments and Karmic Residua together with their Reactions; but why should not the *Yogin* be born

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again even when this Communion is there? The reply is given by the quotation; (the sense of the reply being that) if the effect be produced even on the removal of the cause, then the piercing of gems by the blind and the other events mentioned in the quotation would also be possible."

Vijñāna Bhikṣu however explains the quotation as a peculiar assertion of the Bauddha who says that such an omniscience as is above described is as great an impossibility as the circumstances mentioned in the quotation.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्॥३२॥

Tataḥ kṛtārthānāṁ pariṇāmakramasamāptirguṇānām //32//

Sū. – 32. Thereupon follows the termination of the succession of the modifications of the Attributes whose purpose has been accomplished.

व्यासभाष्यम्—तस्य धर्ममेघस्योदयात् कृतार्थानां गुणानां परिणामक्रमः परिसमाप्यते । न हि कृतभोगापवर्गाः परिसमाप्तक्रमाः क्षणमप्यवस्थातुमुत्सहन्ते॥३२॥

Vyāsabhāṣyam– *Tasya dharmameghasyodayāt kṛtārthānāṁ guṇānāṁ pariṇāmakramaḥ parisamāpyate/ na hi kṛtabhogāpavargāḥ parisamāptakramāḥ kṣaṇamapyavasthātumutsahante //32//*

Bhā. – On the appearance of the Communion called 'Cloud of Virtue,' the successive modifications of the Attributes whose purpose has been accomplished come to an end. Because when the Attributes have accomplished their purpose by bringing about the (Spirit's) *experience*

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and *liberation*, and when the succession of their modifications has come to an end, they dare not tarry a moment longer.

NOTE

This aphorism meets the objection that, "though Karmic Residua and Impediments would end, still the Attributes, from their very mobile nature, would continue to undergo modifications and thus produce birth, experience, etc." The sense of the reply is that the nature of the Attributes is such that when once their purpose (the experience and Liberation of the Spirit) has been fulfilled, they cease to operate, with regard to that particular Spirit. – Cf. the concluding *Sāṁkhya Kārikās*.

व्यासभाष्यम्– अथ कोऽयं क्रमो नामेति ?

Vyāsabhāṣyam– *Atha ko'yaṁ kramo nāmeti?*

Question : " What is this succession (of Modifications)?"

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः॥३३॥

Kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ //33//

Answer :

Sū. – 33. 'Succession' is the counterpart of moments and is apprehended through the final stages of the modification.

व्यासभाष्यम्—क्षणानन्तर्यात्मा परिणामस्यापरान्तेनावसानेन गृह्यते क्रमः । न ह्यननुभूतक्रमक्षणा नवस्य पुराणता वस्त्रस्यान्ते भवति । नित्येषु च क्रमो दृष्टः । द्वयी चेयं नित्यता— कूटस्थनित्यता परिणामिनित्यता च । तत्र कूटस्थनित्यता पुरुषस्य, परिणामिनित्यता गुणानाम् । यस्मिन्परिणम्यमाने तत्त्वं न विहन्यते तन्नित्यम् । उभयस्य च तत्त्वानभिघातान्नित्यत्वम् । तत्र गुणधर्मेषु बुद्ध्यादिषु परिणामापरान्तनिर्ग्राह्यः क्रमो लब्धपर्यवसानः, नित्येषु धर्मिषु गुणेष्वलब्ध-

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पर्यवसानः। कूटस्थनित्येषु स्वरूपमात्रप्रतिष्ठेषु मुक्तपुरुषेषु स्वरूपास्तिता क्रमेणैवानुभूयत इति तत्राप्यलब्धपर्यवसानः, शब्दपृष्ठेनास्तिक्रियामुपादाय कल्पित इति । अथास्य संसारस्य स्थित्या गत्या च गुणेषु वर्तमानस्यास्ति क्रमसमाप्तिर्न वेति? अवचनीयमेतत् । कथम्? अस्ति प्रश्न एकान्तवचनीयः सर्वो जातौ मरिष्यति? ओम् भो इति । अथ सर्वो मृत्वा जनिष्यत इति । विभज्यवचनीयमेतत् । प्रत्युदितख्यातिः क्षीणतृष्णः कुशलो न जनिष्यते, इतरस्तु जनिष्यते । तथा मनुष्यजातिः श्रेयसी? न वा श्रेयसी? इत्येवं परिपृष्टे विभज्यवचनीयः प्रश्नः, पशूनुद्दिश्य श्रेयसी देवानृषींश्चाधिकृत्य नेति । अयन्त्ववचनीयः प्रश्नः— संसारोऽयमन्तवानथानन्त इति? कुशलस्यास्ति संसारक्रमसमाप्तिर्नेतरस्येत्य-न्यतरावधारणेऽदोषः । तस्माद् व्याकरणीय एवायं प्रश्न इति॥३३॥

Vyāsabhāṣyam– *Kṣaṇānantaryātmā pariṇāmasyāparān tenāvasānena gṛhyate kramaḥ / na hyananubhūtakramakṣaṇā navasya purāṇatā vastrasyānte bhavati/ nityeṣu ca kramo dṛṣṭaḥ/ dvayī ceyaṁ nityatā– kūṭasthanityatā pariṇāminityatā ca/ tatra kūṭasthanityatā puruṣasya, pariṇāminityatā guṇānām/ yasminpariṇamyamāne tattvaṁ na vihanyate tannityam/ ubhayasya ca tattvānabhighātānnityatvam/ tatra guṇadharmeṣu buddhyādiṣu pariṇāmāparāntanirgrāhyaḥ kramo labdhaparya-vasānaḥ, nityeṣu dharmiṣu guṇeṣvalabdhaparyavasānaḥ / kūṭasthanityeṣu svarūpamātrapratiṣṭheṣu muktapuruśeṣu svarūpāstitā krameṇaivānubhūyata iti tatrāpyalabdhaparya-vasānaḥ, śabdapṛṣṭenāstikriyāmupādāya kalpita iti/ athāsya saṁsārasya sthityā gatyā ca guṇeṣu vartamānasyāsti kramasamāptirna veti? avacanīyametat/ katham? asti praśna ekāntavacanīyaḥ sarvo jātau mariṣyati? om bho iti/ atha sarvo mṛtvā janiṣyata iti/ vibhajyavacanīyametat/ pratyuditakhyātiḥ kṣīṇatṛṣṇaḥ kuśalo na janiṣyate , itarastu janiṣyate/ tathā manuṣyajātiḥ śreyasī? na vā śreyasī? ityevaṁ paripṛṣṭe vibhajyavacanīyaḥ praśnaḥ , paśūnuddiśya śreyasī devānṛṣīṁ-ścādhikṛtya neti/ ayantvavanīyaḥ praśnaḥ saṁsāro´yamantavā-nathānanta iti? kuśalasyāsti saṁsārakramasamāptirneta-rasyet-yanyatarāvadhāraṇe´doṣaḥ / tasmād vyākaraṇīya evāyaṁ praśna iti //33//*

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Bhā. – 'Succession' consists in the continuity of moments ; it is *apprehended through the final stage of the modification*. A new piece of cloth is not recognised, at its end (perishing) as old, unless the moments of its existence have been duly perceived in their due succession. Even in the case of eternal things, such 'succession' is duly perceived. In fact, Eternality is of two kinds – *Unchangeable Eternality and Eternality of modifications, unchangeable Eternality* belongs to the Spirit only; while the *Eternality of modifications* belongs to the Attributes; in fact, what 'eternality' means is that, even while they undergo modifications, their essential nature remains unaffected. And both kinds of eternal things – the Spirit as well as the Attributes – are such that their essential nature is never lost, and in this sense they are both eternal. Among the 'properties' of the Attributes, such as the Mind and the rest, the *succession* is apprehended through the final stage of their modification. But in the case of eternal things, such as the Attributes – the final stage is never perceived; and lastly, in the case of the *unchangeably Eternal* things, such as the Liberated Spirits which abide in their own pristine nature, the existence of their nature is perceived in due succession; and in this case also the final stage is never perceived; in fact, the *succession* in this case is only assumed on the basis of the word 'exists,' which denotes the *act of existing* [and is applicable to the Spirit at all times, and is often spoken of in terms of *succession*, such as' the Spirit exists now, it will be existing tomorrow also'].

Question : "Is there any end to the succession of the Cycle of Births which moves and has its being in the Attributes?"

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Answer : This question cannot be considered as it stands. There are various kinds of questions – (1) one that can be answered straight off, *e.g.*, 'Will all that is born die?", the straight answer is 'Oh yes'; (2) but the question 'Will all that dies be born again?' can be answered only after analysing it (it cannot be answered straight off). The wise man who has attained Right Discernment and whose longings have disappeared, will not be reborn; but other people will surely be reborn. Similarly when the question is put – "Is the human species superior or not?" it can be answered only after analysis – 'It is certainly superior to animals, but it is not superior to divine beings or to sages' (3) The question however that has been put to us is unanswerable as to whether the Cycle of Births has an end or not? As a matter of fact, there is certainly an end to the succession of the Cycle of births, for the wise man, not for others. So that if the answer were given with a simple 'yes' or 'no,' it would be wrong; the question has therefore to be analysed before being answered.

NOTES

"The word 'succession' is explained in this aphorism to mean the following of one moment after another. The object is to say that the lapse of time is reckoned by the succession of one moment after another, though there is a break between them, one totality is divided into many parts only for facility of reckoning." – MITRA.

व्यासभाष्यम्– गुणाधिकारक्रमसमाप्तौ कैवल्यमुक्तम्। तत्स्वरूपमवधार्यते –

Vyāsabhāṣyam– *Guṇādhrkārakramasamāptau kauvalya-muktam / tatsvarūpamavadhāryate –*

It has been declared above that Isolation follows at the end of the succession of the operation of the Attributes. This Isolation is now described :

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति॥ ३४॥

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Puruṣārthaśūnyānāṁ guṇānāṁ pratiprasavaḥ kaivalyaṁ svarūpapratiṣṭhā vā citiśaktiriti //34/

Sū. – 34. There is involution of the Attributes when there is no further purpose of the Spirit to be served by them ; and this is Isolation; or it may be defined as 'the abidance of the Sentient Spirit in its own nature'.

व्यासभाष्यम्—कृतभोगापवर्गाणां पुरुषार्थशून्यानां च प्रतिप्रसवः कार्यकारणात्मनां गुणानां तत्कैवल्यम् । स्वरूपप्रतिष्ठा पुनर्बुद्धिसत्त्वानभिसम्बन्धात्पुरुषस्य चितिशक्तिरेव केवला, तस्याः सदा तथैवावस्थानं कैवल्यमिति॥ ३४॥

Vyāsabhāṣyam– *Kṛtabhogāpavargāṇāṁ puruṣārthaśūnyānāṁ ca pratiprasavaḥ kāryakāraṇātmanāṁ guṇānāṁ tatkaivalyam/ svarūpapratiṣṭhā punarbuddhisattvānabhisambandhātpuruṣasya citiśaktireva kevalā, tasyāḥ sadā tathaivāvasthānaṁ kaivalyamiti //34//*

Bhā. – The 'involution' (absorption) of the Attributes, which consist of causes and effects, after they have accomplished the *experience* and *isolation* (of the Spirit), and are (hence) unable to serve any further purpose of the Spirit, is what is meant by 'Isolation'.

Or, 'Isolation' may be regarded as the abidance of the *Sentient Spirit in its own nature, i.e.*, entirely dissociated from Matter. It is this Spirit alone that is pure; and when this Spirit continues for ever to be abiding in that condition, this is what constitutes its Isolation.

इति श्रीपातञ्जले साङ्ख्यप्रवचने योगशास्त्रे श्रीमद्व्यासभाष्ये कैवल्यपादश्चतुर्थः॥४॥

Iti śrīpātañjale sāṅkhyapravacane yogaśāstre śrīmadvyāsabhāṣye kaivalyapādaścaturthaḥ //4//

THE END

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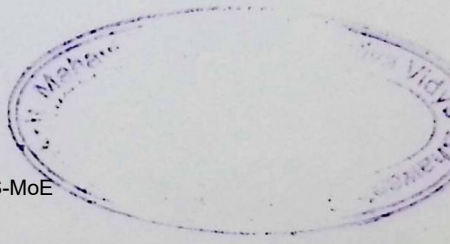

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